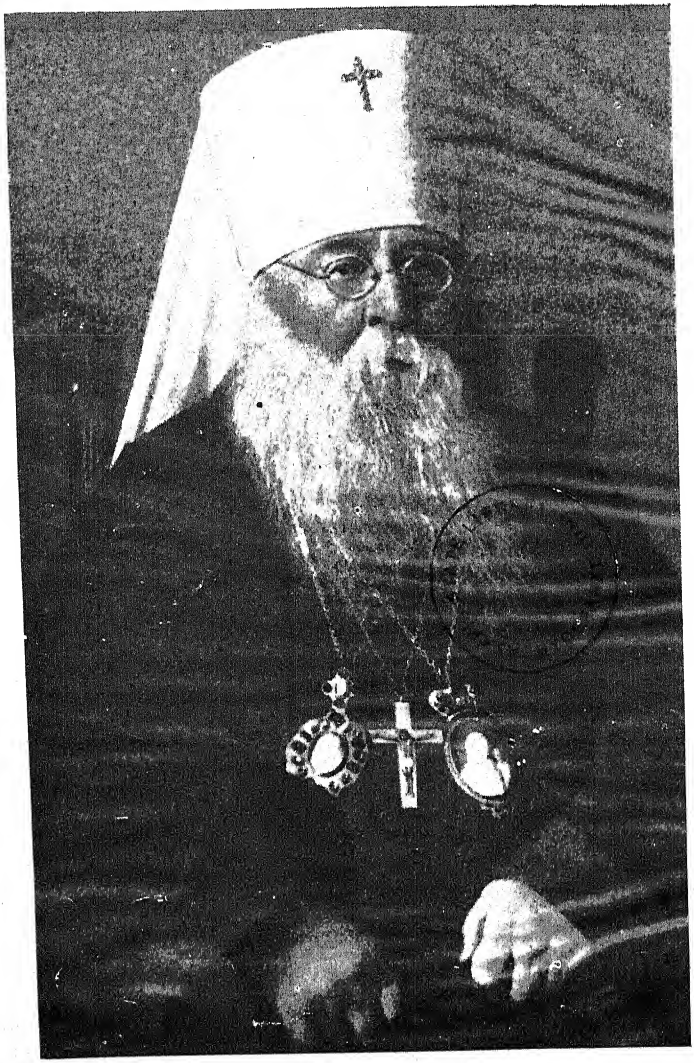
The Truth about Religion in Russia

"*Great is Truth, and mighty above all things.*"—1 Esdras iv, 41.



SERGIUS, PATRIARCH OF MOSCOW AND ALL RUSSIA

The Truth about Religion in Russia

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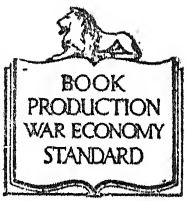
THE
MOSCOW PATRIARCHATE (1942)

Editorial Committee:

NICHOLAS (YARUSHEVICH), Metropolitan of Kiev and Galicia.
GREGORY PETROVICH GEORGIEVSKY, Professor of Bibliology, Parishione of the Cathedral of the Epiphany, Moscow.
ALEXANDER PAVLOVICH SMIRNOV, Archpriest of the St. Nicholas (Kuznetsky) Church, Moscow.

English translation under the supervision of
THE REV. E. N. C. SERGEANT

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FOREWORD

THE PURPOSE OF THIS BOOK

By the Acting Patriarch

This book is primarily a repudiation of the so-called "crusade" of the fascists, in which they have had the effrontery to advance a specious claim to "liberate" our nation and our Orthodox Church from the bolsheviks. But at the same time an answer is given to the broad question of whether our Church conceives of itself as persecuted by the bolsheviks, and hence whether it asks anybody for liberation from such persecution.

To those convinced of the existence of persecution the attitude maintained by our Church towards the fascist invasion might appear constrained and not corresponding to the inner expectations of the Church; and its prayers for the victory of the Red Army may appear as a mere lip service, a thing done for the sake of form or, to put it differently, as being evidence that the Church, even inside its own walls, must be acting under constraint.

Let us not attempt to conceal the fact that certain people who are inspired by selfish egotistical interests, and not by the interest of the Church, are prejudiced in their outlook and are more ready to accept insincerity than sincerity in the conduct of the Church towards the Soviet regime, particularly in the matter of prayers and other assistance to the Red Front. They will readily forgive us hypocrisy in this respect, but they fly into a rage when they realize that in our hearts we believe what we say. Even now, twenty-five years after the Revolution, such an attitude may be encountered, to say nothing of former years.

The theme of religious persecution in Russia was played upon unremittingly in hostile sections of the foreign Press. It still occupies a prominent place in Russian *émigré* ecclesiastical publications. And here the fact must be stressed that it was not merely a case of giving prominence to any excesses such as inevitably accompany every mass rising; but official, systematic measures on the part of the Soviet authorities were alleged, aiming at the destruction of all believers in religion in general and ministers of religion in particular.

The Russian *émigré* Press drew without constraint a parallel between the persecutions of the early centuries of Christianity and the modern "persecutions" in Russia.

The most furious publicists did not tire of inventing fabrications. There was, for example, the tale published in a Karlovatsk paper, according to which the bolsheviks had come across, somewhere near a railway line, Bishop Andrew Ukhtomsky as he proceeded on foot and had shot him on the spot: he was alleged to have fallen on the rails "with his bag over his shoulder". The truth is that he lived for many years in perfect health after his alleged murder, and functioned as a diocesan bishop. Or again, quite recently one of the most irreconcilable Karlovatsk *émigrés*, the well-known Bishop Vitaly, spread the report in America that when the Red Army occupied the western districts of the Ukraine, Simon, Archbishop of Ostrog, was "tortured" by the bolsheviks. Then suddenly it became known in America that the "tortured" Archbishop was unharmed and as well as ever.

It is unwise sometimes to act in the spirit of the proverb: "A lie is the best mount for the road to safety."

In this connection, it may be asked: What is it that makes the *émigré* agitators pass over to the uncertain ground of inventions, in which, of course, they themselves do not believe and which can always be unmasked? The explanation plainly is the need for maintaining the illusion of religious persecution in Russia which has been brought into being among simple Orthodox believers, especially in the region of the Carpathians, not far from where the Karlovatsk *émigrés* have taken up their residence.

The ecclesiastical bourgeoisie interpret as a conclusive proof of persecution the ending by the State of its age-old alliance with the Church, through which ending the Church—or rather ecclesiastical institutions (for example, monasteries), and the clergy as a caste or profession—lost certain privileges, such as the ownership of land and commercial undertakings, various professional rights as distinct from "the people", and so on.

On the other hand it is the fact that "the ordinary orthodox people", hearing in the Gospel Christ's instruction to His apostles, reading St. Paul's Epistles or the life of a Christian hero such as St. John Chrysostom, feel strongly that the change which has taken place is not persecution, but rather a return to Apostolic times, when the Church and its clergy followed the true path to which they were called by Christ, when they considered their ministration not as a profession which, being one among many secular professions, gave them their means of livelihood, but as their way of answering the call of Christ. That path, winnowed by the ideals of the people, sanctified by the highest traditions of the Orthodox Church, and at the same time spiritually most fruitful, and which is the path of service for the salvation of men, the Patriarchal Church has set itself to follow and calls on its clergy to follow.

Since the revolution the Church has suffered great loss of numbers. The separation of the Church from the State removed the artificial barriers which kept people within the Church, and all nominal Church folk left us.

Of fatal significance in this was the age-old habit which prevailed among us of regarding Orthodoxy as indissolubly interwoven with tsarism. In Maxim Gorky's description, in his *Life of Klim Samghin*, of 9 January (1905), in St. Petersburg are given clear instances of how previously fervid devotees of Orthodoxy, having lost their illusions about the tsar, went straight over to atheism. And even now it is possible to meet people genuinely unable to understand how we can talk about the Orthodox Faith when we have rejected tsarism.

On the other hand, those who did not wish to reject tsarism could not remain in the Church, which was ready to go on its way without tsarism and had nothing against the Soviet authorities. From this attitude there proceeded various *émigré* schisms attracting out of the Church almost all the ecclesiastically conscious emigration. At the same time, and, it may well be, under their active influence, certain breakaway groups within the borders of Russia separated themselves from us: Ioannite-Josephians, Victorites, Danilovites and simply our oppositionists, disagreeing with our prayers for the Soviet authorities and in general with what they described as the "redness" of our orientation.

On the left flank stand the schisms of the revolutionary period, which employed the new freedom in order not to observe the rules and traditions of the Church, and to order their private and professional lives as they themselves deemed best. Such are the Reformed, and, in part, the Gregorians. Among them must be reckoned also the activities of Andrew Ukhtomsky, who imagined

himself to be a kind of Messiah of the Old Believers, partly owing to dislike of the central ecclesiastical jurisdiction.

Finally, there appeared various wilful individuals, moved from time to time by personal predilections; these utilized the present complete freedom of religious profession, by which breaches of ecclesiastical discipline are not punished by the State. Thus, one well-known hierarch left us because the membership of the Synod at the time did not appear to him deserving of confidence.

In a word, in our Church there reigned unbelievable chaos, recalling the condition of the Œcumenical Church at the time of the Arian disturbances, as described by St. Basil the Great. Standing on the verge of what seemed the unavoidable break-up of the whole Russian Church, our Patriarchate could not count on any protection or help from outside, and, as a matter of principle, did not seek such help. Our sister Orthodox Churches could only sympathize with us, and, not possessing exact information about our Church affairs, sometimes did not know exactly what direction their sympathy should take. In our condition of external helplessness we could count only on the moral force of canonical tradition, which in past ages more than once preserved the Church from disintegration. And our expectation was not deceived.

We dare to say this, in spite of all the imperfection of our administration. Our Russian Church has not been led astray and destroyed by the whirlwind of events. It has kept unsullied its canonical consciousness and at the same time its correct and canonical supreme direction—that is, its part in the life of grace of the Œcumenical Church and its right place in the harmony of the Orthodox Autocephalous Churches.

Our Russian Church's attitude to the fascist "crusade" can be defined simply. The fascist "crusade" has already burst upon our land, is already bathing it in blood, is desecrating our shrines, is destroying historical monuments, is exercising itself in crimes against the unarmed population—about all of which sufficient details are given in this book. It is clear that we, representatives of the Russian Church, cannot permit even for a moment the thought of receiving from the hands of the foe any kind of immunity or gain. He is the very opposite of a shepherd who, seeing the wolf starting to rend the flock of the Church, begins in his soul to fondle the thought of arranging his own affairs. It is clear that the Church once and for all must unite its fate with the fate of its flock, whether the issue be life or death. And the Church does this not because of any cold calculation that victory is already assured on the side of our country, but in fulfilment of its imperative duty, like a mother seeing the purpose of life in the preservation of her children. Even during the alliance between the Church and State ecclesiastics declared that the Church prayed for the governmental power, not in hope of gain, but in the fulfilment of its duty, declared through the will of God (the famous Metropolitan of Moscow, Philaret). Such is the position of our Patriarchal Russian Church in contradistinction from all separatists abroad and at home. For example, in America the representative of our Patriarchate, the Metropolitan of the Aleutian Islands and North America, Benjamin Fedchenko, without any hesitation, gives his name and his energies to the movement for American Aid to Russia. He directed an appeal to the Orthodox population of America which is given in the present volume; he is serving on committees for the collection of contributions; he travels round from city to city; he preaches in churches; he speaks at public gatherings, etc.

At the same time, those in ecclesiastical communion with the Metropolitan Theophilus (the American branch of the Karlovatsk schismatics) were sufficiently

ill-advised to hamper this American movement friendly to us: in the name of the Council of Hierarchs they appealed to President Roosevelt to urge the restoration of "liberty of religion"—which tends to mean for them a privileged position for the clergy. In other words, they are prepared to assist in return for what they consider an adequate reward.

The European Karlovatsk separatists have completely entered Hitler's service; they pray for him in their churches; with the help of the German authorities they have brought about the subjection to themselves of their opponents—those in ecclesiastical communion with the Metropolitan Evlogie. It is sad to recall such falling away among our Russian people, even though they are in schism, but it is comforting that our Patriarchal Church in its opposition to fascism is by no means alone. News has arrived about the deposition by the fascists of several Orthodox leaders because of their hostility to fascism or opposition to it. It is reported that Chrysanthos, the Metropolitan of Athens, and Gabriel, the Serbian Patriarch, have been removed, and that Stephen, the Metropolitan of Bulgaria, and others have fallen into disfavour. The telegrams reproduced in this book from the Patriarchs of Alexandria, Antioch and Jerusalem show their solidarity with us and their desire to encourage us in our struggle.

The ancient Orthodox East, and with it all the Orthodox world together with us, shudders at the horrors of the fascist invasion, together with us blesses the self-sacrificing achievements of our Russian Army, and together with us diligently prays for final victory over the fascist hordes.

Such a universal, united prayer of almost all the Orthodox Churches, capable, it would seem, of setting all things in motion (Acts iv, 31), unshakably confirms in us the certainty of inevitable victory of light over darkness, of righteousness over savage licence and oppression, of the Cross of Christ over the fascist swastika, which may God grant us by His Grace and by the prayers of His Most Pure Mother and all the saints. Amen.

ACTING PATRIARCH SERGIUS,
Metropolitan of Moscow and Kolomna.

Ulyanovsk,
28 March, 1942,
The Saturday of St. Lazarus.

22 JUNE, 1941

TO THE LEADERS AND FAITHFUL OF THE ORTHODOX CHURCH OF CHRIST*

DURING the last few years, we, people of Russia, had consoled ourselves with the hope that the conflagration of war, which had seized almost the whole world, would not touch our land. But fascism, knowing no law but naked force and accustomed to ridicule the highest postulates of honour and morality, has once more shown itself true to its nature. The fascist brigands have fallen upon our native land. Trampling upon all pacts and pledges, they have suddenly descended upon us, and the blood of our peaceful citizens is already drenching our native earth. The times of Batu Khan, of the Teutonic Knights, of Charles of Sweden, of Napoleon, are being repeated. The miserable descendants of the enemies of Orthodox Christianity are once more striving to force our people on

* This document is the message which Sergius, Metropolitan of Moscow and Kolomna Head of the Orthodox Church in Russia, sent to all parishes on the first day of the war.

to their knees before unrighteousness, to compel them by naked violence to sacrifice the welfare and integrity of their native country and their blood-covenant of love for their Fatherland

But not for the first time has it fallen to the Russian people to endure such trials. With the help of God, this time too they will scatter to the winds the force of the fascist foe. Our forebears did not lose heart even in a worse situation, because they did not think of personal danger and gain but of their sacred duty to country and faith, and they came off victorious. We will not disgrace their glorious name, we Orthodox, their kin in blood and faith. Our native land is defended by force of arms and by the heroic deeds of the whole people, by the general readiness of all to serve as best they can in this grave hour of trial. Here is opportunity for workers, peasants, scientists, women and men, young and old. Everybody can and must bring to the general effort his share of toil, care and skill.

Let us remember the sacred leaders of the Russian people, such as Alexander Nevsky and Dimitry of the Don, who laid down their lives for the people and the country. And not only the leaders did this. Let us remember the countless thousands of simple Orthodox warriors whose unknown names the Russian people immortalized by the glorious legend of the heroes Ilya Muromets, Dobrynya Nikitich and Alyosha Popovich, who utterly defeated Solovey the Robber.

Our Orthodox Church has always shared the destiny of the people, bearing their trials, rejoicing in their successes, and this time too it is not going to forsake its people, bestowing, as it does, the blessing of Heaven upon the forthcoming heroic exploit of the whole people.

For us, above all, it is right to recall Christ's commandment: "Greater love hath no man than this, that a man lay down his life for his friends." It is not only he who is killed on the battlefield for his people and its welfare who lays down his life, but also anyone who sacrifices himself, his health or his advantage for the sake of his country. In such a time, when our country calls for sacrifice from everybody, it is not seemly for us, the leaders of the Church, to gaze in silence at what is being done around us, and not to encourage the faint-hearted, not to console the afflicted and not to remind the wavering of duty and the will of God. If, moreover, the ecclesiastical leader's silence, his unconcern with what his flock has to go through, are to be explained by cunning speculations as to possible gain obtainable on the other side of the frontier, it is direct betrayal of his country and his pastoral duty, inasmuch as the Church needs shepherds who give their service truly "for the sake of Jesus, and not for the sake of a piece of bread", in the words of one of its saints, Dimitry of Rostov. Let us lay down our lives together with our flock. Innumerable thousands of our Orthodox warriors have followed the path of self-sacrifice and laid down their lives for their country and their faith at all times of enemy invasion of their Fatherland. They have died, not thinking of glory, but thinking only that their country was in need of sacrifice on their part and humbly sacrificed everything, even life itself.

The Church of Christ blesses all Orthodox believers for the defence of the sacred frontiers of our native land.

The Lord will grant us victory.

ACTING PATRIARCH, HUMBLE SERGIUS,
Metropolitan of Moscow and Kolumna.

Moscow,
22 June, 1941.

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NOTE:—The technical term *Mestoblyustitel*—the Slavonic rendering of the Greek Τοποτηρητής—is literally to be translated *Locum Tenens*, and in one or two places where the context demanded this it has been given in this form. Elsewhere, for greater intelligibility, it has been coupled with the adjective *Patriarshii* in the designation *Acting Patriarch*.

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SERABAD (DN)

Part I

The Russian Orthodox Church True to its Native Land

Greater love hath no man than this,
that a man lay down his life for his friends.
—St. John xv, 13.

CHAPTER I

ON THE FREEDOM OF RELIGIOUS PROFESSION IN RUSSIA

By the Editors

THE decree concerning freedom of conscience, which was issued by the Soviet Government as far back as January 1918, gives every religious community—including our Orthodox Church—the right and the possibility of living and carrying on its religious functions according to the requirements of its faith, so long as there is no interference with the social order and the rights of other citizens. This decree was of enormous significance for the recovery of the interior life of the Church. Under tsarism, the Church was the servant of the government. In its turn, the government protected and preserved the Church. The government's guardianship spread over every branch of Church administration.

In 1700 the Patriarch died. Peter the Great did not permit a successor to be elected. He appointed Stephan Yavorsky, the Metropolitan of Ryazan, to be *Locum Tenens* of the patriarchal throne. He kept the patriarchal see vacant for over twenty years, and, in 1721, abolished the patriarchate completely, replacing it by the Holy Governing Synod. Peter himself became head of the Church.

Speaking of the conflict of Patriarch Nikon with his father, Tsar Alexis Mikhailovich, Peter said: "I am both tsar and patriarch for them; they have forgotten that in ancient times these two were one."

In its rights, the Holy Synod was equal to the Senate, and at the same time subordinate to the sovereign as the "supreme judge". The idea of a "supreme judge" was later still further extended, and in the Code of Laws of the Russian Empire we read: "The Emperor, as a Christian sovereign, is the supreme defender and protector of the dogmas of the established faith and the guardian of Orthodoxy and all order within the holy Church." In this sense the Emperor is called "Head of the Church".

In the meaning of the statutes, it is not the Holy Synod which acts and gives orders through the secular power, but the State which directs the Church through the Synod. For the supervision of the business of the Holy Synod, the State power appointed its special official, the so-called Chief Procurator. An ukase of 1722 regarding the appointment of the Procurator stipulated as follows: "To choose from among the officers a man of good character who would have the courage and knowledge to deal with the affairs of the Synod, and for him to be the Chief Procurator." And in the instruction for the Chief Procurator, he is called "the Emperor's eye and attorney for State affairs".

In the Code of Laws there are over a thousand articles by which the interrelationship of Church and State is defined. Everything is foreseen there. The

smallest manifestation of the religious spirit is apprehended and described according to article, section and paragraph. A mortal blow was delivered to the Church as a living body, separate from the State.

Peter's spiritual statutes stipulated that hierarchs, so long as they were in good health, must not be led by the arm. The Church had the right to desire similar treatment from the State. While the Church is healthy, while its spiritual strength is not spent, that is to say, while the Church is the Church, it does not ask to be led by the arm.

The Church is strong by itself, it acts by its own inner force. The leaders of our Russian Orthodox Church often forgot the words of the Saviour: "The gates of hell shall not prevail against it,"* and, fearing casual storms and misfortunes, turned to the government for support from outside, and demanded government protection and defence for the interests of the Church.

One cannot lead people to Christ by force like slaves in chains; only free, loving friends, disciples, can be led to Him. The Saviour did not attract anybody by external force, and He did not hold by force the disciples who had come to Him. He attracted them by the force and beauty of evangelical truth. There is nothing to fear for the Church of Christ. Its strength lies not in government support but in the action within it of the Spirit of God.

The Soviet Government's decree on freedom of conscience and of religious profession lifted the weight which had been lying upon the Church for so many years. It freed the Church from external tutelage. This liberation has been of enormous benefit to the inner life of the Church. The decree grants freedom and guarantees to all religious communities the inviolability of this freedom.

It is a very great blessing for our Orthodox Church that it has ceased to be the established Church and thereby, like a lever of autocracy, to fetter the religious conscience of other confessions.

The Church cannot oppress anybody. Even the shadow of oppression is alien to it. "The Son of man came not to destroy men's lives but to save them, and not to be ministered unto but to minister."

The separation of the Church from the State which the Soviet Government has carried out has not been sufficiently appreciated by some believers. Some have said: the Soviet Government is persecuting the Church, depriving it of its lawful rights.

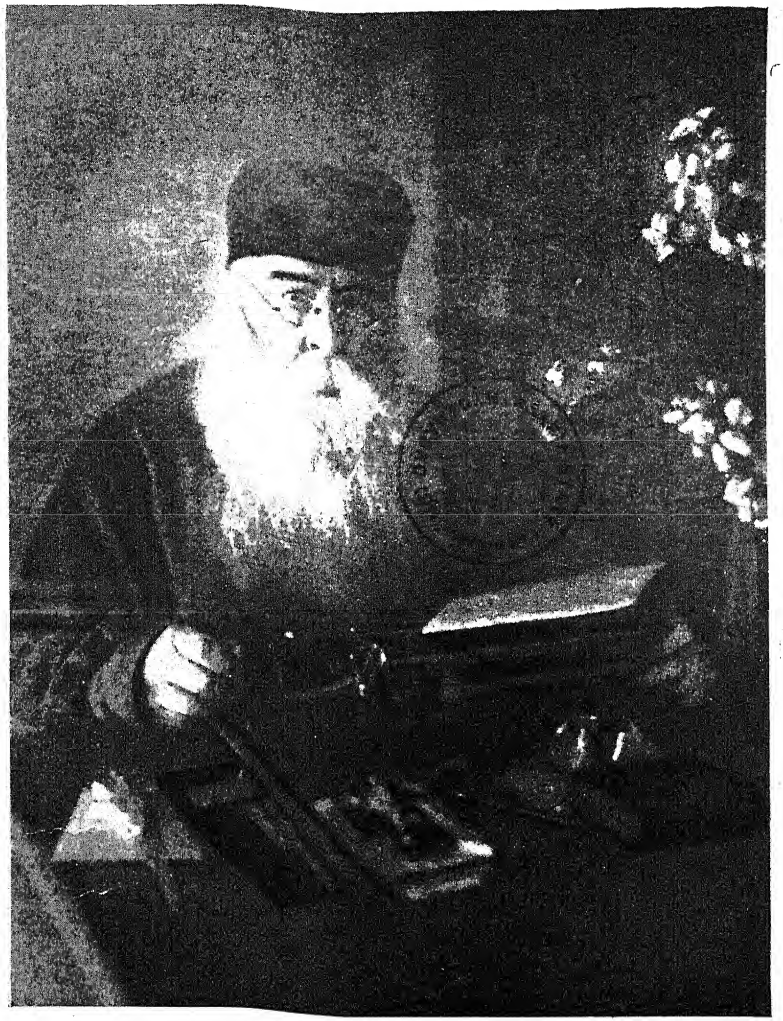
Hostile elements, under cover of the Church, spread false rumours that the Church in Russia was not free in its inner life.

Émigrés abroad, to justify their anti-Church activities, slanderously alleged that the Patriarch was not free in his ecclesiastical activities and was bereft of the possibility of communicating with his flock. After Patriarch Tikhon's death, they started saying that the Metropolitan Sergius had subordinated the Church to the civil power. All this was done consciously, in order to undermine confidence in the Soviet authorities.

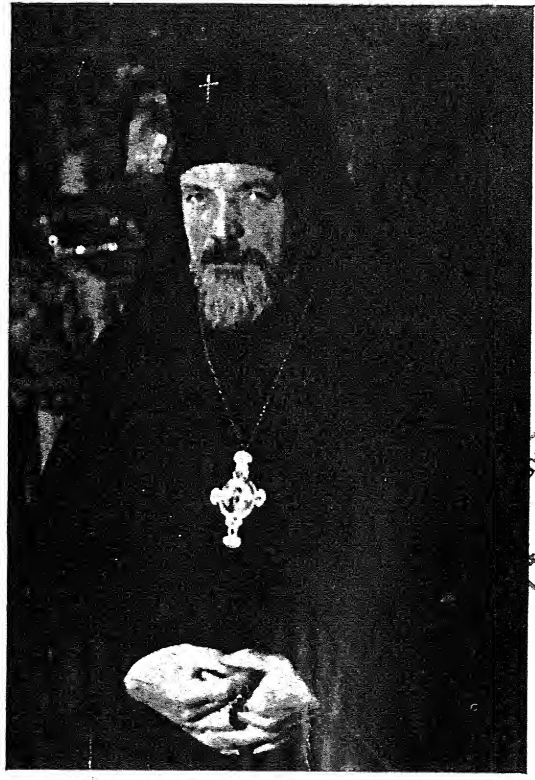
In his time, His Holiness Patriarch Tikhon stated for everyone to hear: "We declare that there is no power on earth which could bind our conscience as hierarch and our patriarchal word." Similar declarations have repeatedly been made by the Metropolitan Sergius in the Press. But such declarations did not break down the obstinacy of the slanderers. Only the grave can cure the hunchback.

It is true, as is well known, that anti-religious propaganda is being carried on

* Matthew xvi, 18.



METROPOLITAN SERGIUS AT WORK IN HIS STUDY



ALEXIS, ARCHBISHOP OF KUIBYSHEV



SERGIUS, ARCHBISHOP OF GORKY AND ARZAMAS

in Russia, the freedom of which is guaranteed by the Constitution. It is equally well known that anti-religious ideology is the ideology of the Communist Party. And, of course, the Orthodox Church bitterly regrets that this is so.

But at the same time it must be stated quite objectively that the Constitution which guarantees full freedom for the celebration of religious services in no way impedes the religious life of the faithful and the life of the Church in general.

In the years following the October revolution, trials of churchmen took place more than once in Russia. Why were these ecclesiastical personages put on trial? Solely because, screening themselves with cassock and cross, they carried on anti-Soviet work. Those were political trials, having nothing in common with the purely ecclesiastical life of religious organizations and the purely ecclesiastical activity of individual priests. The Orthodox Church itself has loudly and firmly condemned such apostates who have betrayed its plain policy of honest loyalty towards the Soviet authorities.

When, for instance, a whole group of churchmen, headed by the former Metropolitan of Leningrad, Joseph, came forward with purely political anti-Soviet views, trying to hide these views under pseudo-canonical differences with the Head of the Church, the Metropolitan Sergius, the Patriarchal Orthodox Church at once took a firm stand and condemned these churchmen as schismatics, who had both gone against the canons regarding submission to the Head of the Church and violated the divine and apostolic doctrine on submission to authority.

No, the Church cannot complain about the authorities.

In the present year (1942) Easter has been celebrated in singular circumstances. Menacing clouds are hanging over the country, which is suffering the ferocious onslaught of the fascists. Moscow is in a state of siege. Nevertheless, the government, meeting the desire of the faithful, permitted the celebration of the midnight Easter service, although this involved great risks. Is this persecution of the Church?

Ivan Sergeevich Aksakov, a man of profound faith, already in his day untiringly demanded for the Church freedom of conscience, freedom of religious profession. "What is better for the Church," he asked, "a small but faithful flock, or one numerous but hypocritical?"

Today the Russian people can display the full beauty of holy Orthodoxy. To the Russian people is entrusted this most holy treasure. Their historical mission is to reveal its profundity before all mankind, and therewith to enchant and captivate the world.

Woe to those that have broken into our country, encroached upon our Orthodox faith, and profaned our hallowed sanctuaries.

10 April, 1942,
Friday in Easter Week.

IN THE PATRIOTIC WAR THE RUSSIAN ORTHODOX CHURCH AND ITS HEAD ARE CARRYING OUT THE EXHORTATIONS OF PATRIARCH TIKHON

By Sergius, Archbishop of Gorky and Arzamas

Broadly spreads our Russian land. From the foaming waves of the Baltic to the deep waters of the Pacific, from the cold Northern Sea to the tempestuous Black Sea stretch its immeasurable expanses.

But broader and still boundless is the soul of the people populating these spaces.

The Russian people, possessors and jealous guardians of these spaces, are historically accustomed to approach all problems and events not so much with cold intellectual calculation as rather with the ardent force of their spacious hearts. They are ready for any sacrifices, especially when their living space is threatened by strangers.

The Orthodox Church has left an indelible mark on the life and outlook of the people. Our forefathers held it as the highest aim in life to serve the good and the true. The Russian people are a people who bear God in their hearts and a people of achievement. They are always striving irresistibly after divine truth, in passionate quest.

Look at how the Russian State was founded. At the beginning of their historical life our forefathers sought for a centre which might hold together the diverse tribes spread over the Southern Russian plains. Several towns were marked out. Which of them was given preference and why? Kiev, because there the light of sanctity had been kindled. St. Antony and St. Theodosius founded there the Pechersky Monastery, thereby drawing the hearts and eyes of Orthodox people thither.

In the 13th century Kiev was devastated by the Tartars and reduced to ruins, together with other towns in the south of Russia. Life ebbed from the south to the north. There a new centre was sought which might keep them all together. Vladimir, Suzdal, Tver vied to be first, but Moscow, insignificant at the time, was chosen because St. Peter and St. Alexis were living and working there, and in particular St. Sergius of Radonezh was living near by. From them shone the light of sanctity which before had drawn the people to Kiev.

Over three hundred years passed. Peter the Great desired to transfer the capital to the shores of the Gulf of Finland. Unwillingly the Russian people moved there; the new capital did not attract them, and the inflexible tsar had to make an extraordinary effort to compel his subjects to accommodate themselves to his decision to make Petersburg the capital of Russia. But he was wise and astute, and therefore he understood that the hearts of the Russian people would only be drawn to the new centre of State life if the light of sanctity were kindled there. For this purpose he transferred from Vladimir to the new capital the relics of the holy Prince Alexander Nevsky, and, perhaps more important, furthered the restoration and flowering of the Valaam Monastery, where lay the relics of St. Sergius and St. Herman, who had become illustrious in the ancient vast territory of Novgorod. These were their own, local saints, and they strongly drew the hearts of the people there and reconciled them with the new centre of Russian life. The wise tsar thus attained his object.

The general affairs and interests of the Church were not the exclusive domain of the hierarchy. The faithful took a lively part in them, so far as their religious understanding permitted them to do so. The vitality of the Church and its influence on all aspects of social life found expression in the fact that the churches in villages and towns were centres both of religious and communal life. One and the same bell summoned the people to prayer in church and also to the common assembly for the joint consideration of communal and national affairs. The cities themselves were looked upon as belonging to their cathedral and being, as it were, its district. Novgorod was the city of St. Sophia, Pskov of the Holy Trinity, Moscow and Vladimir were abodes of Our Lady. Our forefathers tried to place their whole lives, private and public, under the protection

of religious beliefs and local Sanctuaries, and this was the angle from which they appraised life. Of a prince or a mayor engaged in public service, people said that he was concerning himself with the house of St. Sophia, or engaged on work for the house of Our Lady. The struggle with national enemies bore a religious character. When an armed force was approaching a town, the citizens would say that it had come to ransack the holy place, that it was going to do harm to St. Sophia or the Holy Trinity. "Let us die honourably for St. Sophia," exclaimed the citizens of Novgorod, "who shed their blood . . . and who laid down their lives for St. Sophia", or "the people of Novgorod defeated them with God's strength and St. Sophia's help".

An old Arab saying goes : "The blood of the martyr and the ink of the wise man are of equal worth, in like manner beautiful and dear." For centuries our forefathers in ancient Russia served the common cause of European civilization with the ink of wisdom as well as with the blood of martyrdom. Placed on the boundary of two worlds, Asia and Europe, they protected with their lives the peaceful development of European civilization from the onslaught of barbarians.

We have a vision of our ancestors through the tales of the great battles. Our ancestors saw in the struggle against foreign invasion an affair of the whole people. Not in vain are the princes, in "Igor's Campaign", called upon to take part in the struggle against the Polovtsy, "for the wrongs of the time, for the Russian land".

When in the 13th century, under Batu Khan, a wave of conquerors, armed with the then most advanced Chinese war technique, broke upon Russia, at that time, in the annalist's words, a "much evil" covered the Russian earth. Day and night the dull blows of the Tartar battering-rams resounded against the timber walls of ancient Russian cities. The Tartars rushed the breaches in the walls, sowing terror, death and destruction. Some towns were wiped off the face of the earth, and since the times of Batu Khan's pogrom not mentioned again in the chronicles. But the Russian land did not surrender without a fight. The little town of Kozelsk for seven weeks held the Tartar hordes by its firm resistance. "The people of Kozelsk took the decision not to give in to Batu." They perished in the savage hand-to-hand fight and contended with the Tartars on the walls of their native town, but they did not surrender. The Tartars did not even call Kozelsk by its name, they called it apprehensively "the evil city".

In 1240, when Kiev had fallen after obstinate resistance, first Swedish forces appeared, and after them the Teutonic Knights, clad in iron from head to heel, moved into Russia from the Baltic shores. If this attack from the north-west had succeeded, Russia would have lain crushed by the alien invader for many years. But in the path of the Swedish and German knights there arose in its full stature the figure of the holy Prince Alexander Nevsky. With the words, "God is in truth, not in force" he joined battle with his mighty foes on the ice of Lake Chud. The Germans were beaten and thrown back from the sacred borders of the Russian land.

During the heavy years of the Tartar yoke our forebears were building their State and working for the rise of Moscow. The far-sighted Ivan Kalita ransomed prisoners from the Horde and settled them in villages on Muscovite earth.

The principality of Moscow grew in strength, clearing the way for a Russian national state. On one great turning point of this road, the Russian people rallied for the great battle of Kulikovo, buying with their blood victory over the Tartars. At this vital moment of our history, when the people were preparing

to show decisive resistance to the Tartar hordes, St. Sergius of Radonezh rendered his country an immense service. Prince Dimitry of Moscow was undecided when the news came that Mamai had penetrated into the Russian lands. He knew that in the event of an unsuccessful outcome of the war the country would be threatened with complete ruin and slavery. St. Sergius put heart into the prince, took a vital share in the sacred work of defence, blessed prince and army for the battle against Mamai, and gave the prince two of his monks, memorable heroes, who laid down their lives in the ferocious battle. A disciple of the saint relates that, when the real fight began, the holy ascetic, far from the field of battle in his monastery, lived through all the incidents of the combat.

The troops of Prince Dimitry reached the Don. "Prince, do not cross the Don," said the cautious advocates of defensive tactics, those who underestimated the growing might of the Russian people. "Prince, do cross the Don," insisted the advocates of the offensive. Crossing the Don meant cutting off any retreat. Dimitry said: "Know that I have not come here to mount guard over the Don, but to free the Russian earth from captivity and ruin or to lay down my life for all. An honourable death is better than a shameful life." And the prince crossed the Don. The Orthodox faith inspired Prince Dimitry's troops with unshakable courage, hallowed their action as a sacrifice for the glory of God and the Christian Church, a sacrifice which the Lord accepts and blesses. Singing the psalm "God is our Refuge and Strength" (Psalm xlvi), Prince Dimitry of the Don plunged into battle with the enemies. The Russians routed Mamay's host. The Tartars fled in terror. An ancient chronicler later remembered that "the river Don flowed with blood for three days. From the beginning of the world such carnage had not been in Russia."

Time passed. The body of the nation overcame its infirmity:

Like the troubled waters of spring
Melted the Golden Horde.

Soon came a new misfortune—the time of the impostors. There were days when it seemed that no support was left, that everything had fallen into the abyss. There was no tsar; there was no patriarch; aliens sat in the Kremlin; native and foreign plunderers were roving all over Russia; the disaster was complete. In melancholy despair the best people of Russia were saying:

Wherever one gazes, dark lies the night,
Dark lies the night, impenetrable.

But the cellarer of the Troitsa-Sergeevsky Monastery, Abraham Palitsyn, sent appeals all over Russia. In the market-place of Nizhni-Novgorod the Elder Kuzma Minin arose with the appeal, "Better death than the foreign yoke!" and called the whole people to arms. Kuzma Minin was the first to start collecting contributions from the people for the salvation of the country. Ancient documents testify that Minin "with very little left for himself in his house, before everybody dedicated his whole existence to the building-up of an army. The necklaces, beads, jewels of his wife Tatyana, the silver and gold adornments of his holy ikons"—all this he took to the town commune for the equipment of a national armed force. The offerings poured in, people gave all they had. To get arms, the citizens gave their "every third coin". In those years of evil, of trouble, calamity and horror, there began to arise that secret



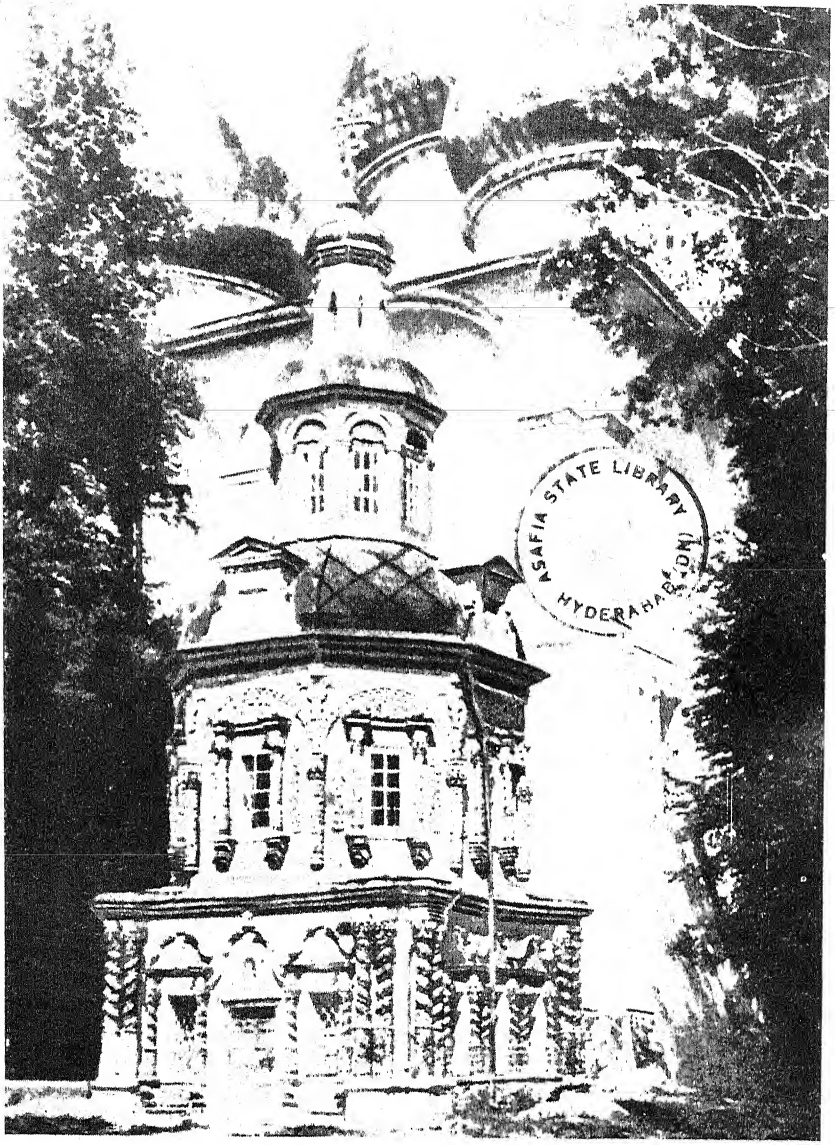
CHURCH OF THE INTERCESSION AT KUIBYSHEV



PROCESSION AT THE ARCHBISHOP'S SERVICE IN THE CHURCH OF THE INTERCESSION AT KUIBYSHEV, 1942



DURING THE ARCHBISHOP'S SERVICE AT THE CHURCH OF THE INTERCESSION AT KUIBYSHEV, 1942



TROITSA-SERGIEVSKI MONASTERY (ZAGORSK) CHURCH AND CATHEDRAL OF THE ASSUMPTION

spiritual strength of the Russian people which their enemies were powerless to break.

This armed force of the people, led by Prince Dimitry Pozharsky, took Kitaigorod by assault in October 1612, and then chased the enemy from within the sacred walls of the Kremlin. The Russian monks and ascetics laboured hard for the good of Russia during these years. The monks, though they had renounced this world, yet remained Russian citizens. They grieved in their hearts over their native land, and rose in defence of Russia's independence. The names of Patriarch Hermogen, Archimandrite Dionysius, the cellarer Abraham Palitsyn and many others will not be forgotten to the end of time; they will not disappear from the memory of the people as long as Russians live.

Like a bright star among them shines the name of Archimandrite Dionysius. When the great upheaval shaking Russia was at its height, Dionysius was translated to the position of Archimandrite of the Troitsa-Sergeevsky Monastery. All round the monastery battles were raging and blood was flowing; there was not a night when the sky was not red here and there with the glow of burning villages, where the followers of Sapieha were running wild.

Crowds of fugitives flocked to the monastery. They were a horrible sight: some were mutilated, burned, others had had the skin torn in strips from their backs, others again were scalped. Many only crawled to the monastery in order to receive the holy sacrament and then die. The monastery and the roads leading to it, as well as the neighbouring villages, were full of the dead and dying. The Archimandrite could not remain indifferent in the face of the people's disaster. He assembled the brethren of the monastery, its servants and peasants, and addressed them in an ardent appeal. He said that it was impossible to turn back the unfortunate who were seeking the protection of St. Sergius, that all energy and all means must be mustered to help them. "What are we to do?" asked the monks and the people. "What are we to do?" exclaimed the Archimandrite. "The house of the Holy Trinity will not become empty if we pray to God for enlightenment. Let us resolve that everyone should do what lies in his power and not sit with folded arms. Let each one help as he can." From the assembly came the answer: "If out of the monastery funds you will give money to the poor for food, clothing and healing, and to the workers who undertake to cook, serve, cure, collect and bury, we will not hold back our heads and lives." Briskly the charitable task began. They began building hospitals, hostels for the people coming from Moscow and other towns. People from the monastery lands drove about the villages and highways collecting the wounded and the dead; the womenfolk who had found shelter in the monastery did not cease sewing shirts for the living, shrouds for the dead. And the soul of it all was the Archimandrite Dionysius. He was here, there and everywhere, encouraging, comforting, and he found time to devote himself to yet another great cause. The ruin of his country made him sick at heart. He appealed to his countrymen to rally, to stand firm for holy Russia. In his cell sat "swift scribes" composing epistles, and inspired missives from the monastery flew to all corners of the Russian land, preparing the ground for the movement of the people.

The military traditions of the Russian people left their stamp also on the regular army, whose founder in Russia was Peter the Great.

In the battle of Poltava, where the question, so important for Russia, was decided about the shores of the Baltic, Peter showed himself a true patriot and a

dauntless hero. "Know you of Peter that life is not dear to him if only Russia live in glory and prosperity."

Both for his campaigns and for his radical reforms, thanks to which Russia was elevated to a rank among World Powers, Peter the Great found full and all-round support in the Orthodox Church.

During the years of the patriotic war of 1812, the "voice of the people" made Kutuzov the Commander-in-Chief.

Perhaps Kutuzov displayed his greatest courage in the days when he carried through his plan of genius of withdrawing to the interior of the country before Napoleon's Grand Army. The forces were unequal. Napoleon eagerly sought battle. The Russian Army demanded battle. "What will Russia, our mother, say?" asked Bagration, opponent of the withdrawal. But it was too early for an attack. Kutuzov led the troops back into the depths of the country. He waited for the moment when the Russian and French troops were about equal, he chose the field of Borodino for the battle, the best position which it was possible to find. Having received the signal from the Commander-in-Chief, our army, consumed by burning love of country, rushed on the enemy. Singing a hymn to the Mother of God, whose wonder-working image was with the troops, Kutuzov began the Battle of Borodino. The French Army smashed itself against the Russian Army. Not one of Napoleon's tactical devices, which he changed several times in the course of the war, was crowned with success. Napoleon's designs were not fulfilled.

The Battle of Borodino was one of the bloodiest in history: in one day up to 100,000 men of the contending armies were killed, wounded or missing. While still roused by the battle, Kutuzov resolved to renew the fight on the following morning and to set upon the enemy. But when it was discovered that half the Russian Army had been destroyed in the fight, he understood that the remaining forces must be preserved. Kutuzov let Moscow go without a fight. On 2 September Napoleon entered the abandoned capital. Contrary to the expectations of the French, the occupation of Moscow did not lead to peace. Kutuzov declared: "The Russians do not wish to taste the sweetness of peace until the crafty enemy is exterminated; who with his aggression has defiled the land of our fathers."

By the middle of October the French Army left Moscow burned and plundered, and the walls of the Kremlin blown up, with its churches profaned.

Napoleon's army was disintegrating. The French retreated in disorder, lacking all necessities. Around the retreating French Army a people's war flared up: the inhabitants of the ancient Russian provinces arose unanimously to defend their native country, their Orthodox faith and the sanctuaries that had been desecrated. With such arms as they could find, they fell upon isolated French detachments and annihilated them, they burned stores, smashed the French lines of supply—in a word, they inflicted all the damage which they could upon the enemy. The people's and the partisan war did the French Army great harm and wrought chaos among them. Napoleon brought out with him a mere twenty thousand soldiers from Russia. The rest perished or were either captured or left to roam the land.

Thus ended Napoleon's Russian campaign.

In the years of the patriotic war, the Holy Orthodox Church rallied the nation. It rejoiced when the people rejoiced; it grieved at each disaster that befell the country. By its appeals, the Church fortified the nation's valour; it

blessed the patriotic exploits for the salvation of the country; and it roused the people to hate the profaners of their ancient sanctuaries and ardently prayed, inspiring the people with the hope of a speedy deliverance. Strong is the enemy, but "God is our refuge and strength, a very present help in trouble" (Psalm xlvi, 1).

A century passed and our country was once more put to heavy trial. There started the bloody imperialist war with the Germans. The Orthodox Church did not stand aside. It brought every form of succour to the Russian soldiers. Help came from the monasteries, the churches, and the communities of the faithful. Contributions were made in cash and kind. Military hospitals, field-dressing stations, food centres were set up.

In October 1917 a new page of our Russian history began. A social change occurred. The October revolution aroused the ill-will and desperate opposition of the possessing classes. At all cross-roads the enemies of the workers and peasants shouted about the weakness of the Soviet Power, its ephemeral character. They prophesied the imminent downfall of Soviet Russia. From the first days of the existence of the Soviet Power, the capitalist countries around us began a struggle against the young Soviet Republic, striving to crush it by armed force and to strangle it through hunger. The interventionists tore to pieces the body of our country. The *émigrés* abroad carried on their undermining work. Life was boiling like water in a kettle.

What was the attitude of the Orthodox Church in the face of all these events? What side did it take? Was it faithful to its historic traditions at this fateful moment in its history? The attitude of the Orthodox Church towards the Soviet Power and its measures was clearly expressed in the testament of the supreme Hierarch of the Russian Church, His Holiness Patriarch Tikhon. "In the years of the civil upheaval," he says in his testament, "according to the will of God, without which nothing is accomplished in this world, the Soviet Power became the head of the Russian State and took upon itself the grave responsibility of removing the dreadful consequences of the bloody war and the terrible famine."

In an epistle to the spiritual leaders and the faithful, Patriarch Tikhon acknowledges before all people the new order of things and proclaims the Soviet Power as the government of the people. "It is time for the faithful to understand the Christian point of view that the destinies of nations are directed by God, and to accept all that has happened as the expression of God's will." The decree regarding the freedom of conscience, issued by the Soviet Power as early as January 1918, guaranteed all religious communities, and among them our Orthodox Church, the right and possibility of living and carrying on their religious affairs in conformity with the demands of their faith, in so far as this does not interfere with public order and the rights of other citizens. Therefore, says Patriarch Tikhon, "without sinning against our faith and Church, without admitting any concessions or compromises in matters of faith, we must, in civic matters, be sincere in our relations with the Soviet authorities and work for the common good, condemning any agitation open or secret against the new state order."

The October Revolution affected the interests of different wealthy persons. The malcontents, under the cloak of the Church, tried to create obstacles. Patriarch Tikhon gave a warning against taking such a false course. "We call on all beloved children of the God-protected Russian Church, in these critical times when the well-being of the people is being built up, to join us in ardent

prayer to the Most High to send His help to the workers' and peasants' power in its labour for the common good."

He condemned categorically any dreams of a restoration of the old order. "The Soviet Power is indeed the power of the people, the workers and peasants. Therefore it is stable and unshakable." The activities of the Orthodox communities must not aim at political intrigue but at fortifying the Orthodox faith. The task of clergy and laity is to preserve the purity of the Orthodox faith and to implement the principles of the Gospels in life. The Patriarch severely condemns those who abuse their clerical position, giving themselves up to worldly and often offensive political intrigue, which is sometimes of a criminal nature. In fulfilment of his duty as supreme spiritual leader he says: "We give our blessing to the setting up of a special commission under us for the investigation and, if need be, the removal from administration, according to canonical procedure, of such hierarchs and priests as persist in their errors and refuse to repent of them before the Soviet authorities, handing them on for judgment to an Orthodox Council."

The Patriarch was most of all disturbed by the activity, harmful for the Orthodox Church, of clergy and laity who had emigrated abroad: cloaking themselves under the authority of His Holiness, these *émigrés* carried on counter-revolutionary activities there.

"We emphatically declare: We are not connected with them, they are alien to us, we condemn them." Patriarch Tikhon was especially severe with those belonging to the Karlovatsk Council. "We deem it necessary to state firmly and precisely that any attempts of this kind will call forth extreme measures on our side, going so far as interdiction to perform divine service and committal to the judgment of a council." The Patriarch charged the special commission to investigate the activities of the hierarchs and priests who had fled abroad, and especially of the Metropolitans Antony, formerly of Kiev, and Platon, formerly of Odessa, as well as others, and to assess the significance of their activities.

"Their refusal to submit to our summons will compel us to judge them by default. In order to justify their anti-Church activities, the Karlovatsk adherents have been spreading false rumours abroad to the effect that the Patriarch is not free in his ecclesiastical functions and is deprived of the possibility of communicating with his flock. We declare that there is no power on earth that could bind our conscience as a hierarch and our patriarchal word."

His Holiness the Patriarch concludes his testament: "Calling down on hierarchs, priests and our faithful children the blessing of God, we pray you with a calm conscience, without dread of sinning against our holy faith, to submit to the Soviet Power, not for fear but for conscience' sake, remembering the words of the apostle: 'Let every soul be subject unto the higher powers. For there is no power but God: the powers that be are ordained of God'" (Rom. xiii, 1).

Patriarch Tikhon's testament gives no room for any crooked interpretation. In it is expressed clearly and without any concealment the attitude of the Orthodox Church to the Soviet Power, which has unified the peoples of the various races of our country into an intimate fraternity, and to all its enemies. In the Patriarch's testament are heard the voices of the ancient Moscow Saints who brought unity to Russia.

One of the constant cares of His Holiness Patriarch Tikhon was to arrange for the registration of our Orthodox Patriarchal Church, thereby assuring its full legal existence. But the Patriarch did not succeed in his desire. He died.

"What will happen to the Church when the Patriarch dies?" This thought persisted in the minds of all who lived in the life of the Church. At the funeral of His Holiness tens of thousands with tears in their eyes thronged to revere his ashes.

Why did this question arise, why did everybody feel that with the Patriarch's death a drastic event had occurred in the Church? To many this was absolutely incomprehensible, because Patriarch Tikhon was not the kind of man to rule the Church with a rod of iron. And yet everybody was conscious that the Patriarch's death compelled anxious reflections on the future of the Church.

In the Church Council of 1917–18 there had been three candidates for the patriarchal see, but the finger of God pointed to His Holiness Tikhon. There was a lot of disappointment. How many doubts there were about the accuracy of the method of selecting by lot one of the three candidates! Somewhere the thought was hatched that this was not the finger of God but a mistake. According to human conceptions, the two other candidates, and especially the first, were better famed among the people and seemed better fitted to occupy the patriarchal see. But truly the finger of God pointed to Tikhon as the All-Russian Patriarch.

During the Patriarch's lifetime and after his death, many idle minds were looking for all sorts of mistakes in his work of administering the Church. In particular, his testament became a subject of controversy for many people. There were those who considered themselves considerably more clever than Patriarch Tikhon and who thought that, if the administration of the Church had been entrusted to them, they would not have committed the mistakes which in their opinion the Patriarch had made.

One day Patriarch Tikhon was approached by a priest from the Tver diocese, who proved to him as conclusively as twice two are four that one ought to act in such and such a way and not as His Holiness had acted; after his proof, the Patriarch smiled and said: "You look from your belfry at Tver. I am looking from the All-Russian belfry." Patriarch Tikhon possessed a very special wisdom, that blessed wisdom which sometimes decides questions in spite of twice two making four, and decides them in such a way that they become the expression of the true spirit of the Church.

Only that great wisdom which is given by the grace of God could in our times have preserved the Church of Christ in that unity in which His Holiness the Patriarch preserved it.

Patriarch Tikhon possessed one uncommon peculiarity: he knew no private life. He lived exclusively for the interests of the Church. This quality made him the blessed leader of Church life, by means of which he maintained the Church's unity.

People came to His Holiness in low spirits and with doubts and went away completely regenerated: inspired with courage, firmness and vitality.

When he died everyone asked himself: "Who then will replace him? Who will give us all this?"

The Lord preserves His Church. Such dangers as were expected did not come to pass.

Since December 1925, at the head of the Russian Orthodox Church there stands Sergius, Metropolitan of Moscow and Kolomna, Acting Patriarch.

We will give his biography.

Metropolitan Sergius—in the world Ivan Nicholaevich Stargorodsky—was

born in the town of Arzamas. He received his higher education in the Petersburg Spiritual Academy, where he finished his studies in 1890. In the same year as he finished at the Academy, he became a monk under the name of Sergius, being ordained as a monk-priest. On 13 June, 1890, he was appointed a member of the Orthodox Spiritual Mission to Japan. Father Sergius' missionary activity continued until 1893, when he was called to Petersburg and appointed Lecturer in the Holy Scripture of the Old Testament at the Petersburg Spiritual Academy. In 1894 Father Sergius was appointed priest in charge of the Russian Embassy Church in Athens and was promoted to the rank of Archimandrite. In 1895 Father Sergius received the degree of Master of Theology for an outstanding thesis on *The Teaching of the Orthodox Faith on Salvation.* In 1897 he was again appointed to Japan to the post of assistant-head of the Orthodox Mission in that country, remaining there till 1899. On 6 October, 1899, Father Sergius was appointed Inspector of the Petersburg Spiritual Academy and on 24 January, 1901, Rector of that Academy, with promotion to the rank of Bishop. On 22 February, 1901, the nomination of Archimandrite Sergius as Bishop of Yamburg and suffragan of the Petersburg diocese took place in the Holy Synod. During the nomination, Archimandrite Sergius revealed with exceptional simplicity and clearness the substance and significance of pastoral service, and in particular that of a bishop, to which he had been called by the will of the Holy Spirit. In his inspired speech, he said: "The external conditions of the bishop's service can be very varied. The bishop may find himself esteemed and rich and enjoy wide rights and privileges of citizenship, but on the other hand he may also be entirely without rights. All this depends upon chance and external causes, on the position of Christianity within the State, and on national and general customs. If these external causes change, the circumstances may also change. But the bishop's service in substance remains exactly the same apostolic vocation, 'the ministry of reconciliation', the work of a pastor of souls. But to be a spiritual shepherd does not mean to live one's own special life, but the life of the flock, to suffer its ills, bear its weaknesses, with the single object of bringing about its salvation, to die in order that it may live. The apostle thus describes his ministry: 'Now then we are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God' (2 Cor. v, 20). As if it were not perishing sinners but God and the Apostles who required this reconciliation! And more than that, in order to persuade people to be reconciled to God, in order 'not to create a stumbling-block to anyone' in this respect, the Apostles became a 'spectacle' of disgrace for the world, and an object of scorn for all. The highest example of pastoral care is in the Lord Jesus Christ, who, 'unable to bear the sight of man being tortured by the Devil', renounced divine glory, heaven and the exultation of the angels, and served and saved us. Such self-denial, the crucifixion of love of self for the benefit of others, seems strange to 'the old Adam', even madness, but in humility and weakness borne through God's grace is concealed the source of true power and the greatness of pastoral service. 'We are,' says the Apostle, 'as poor, yet making many rich; as having nothing, and yet possessing all things' (2 Cor. vi, 10). And in the history of the Church we see how weak and humble bishops, having given their soul to the Church, have become decisive figures in human destiny, leaders of peoples, the protection and bulwark of the Church. Thus the cross of Christ leads to glory and resurrection. 'Except an ear of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit.' "

More than forty-six years have elapsed since the time when the present head

of the Orthodox Church in Russia pronounced these words. Many stupendous events have come to pass which have radically changed the outlook of many people, but he who spoke them has steadfastly remained true to his confession.

On 25 February, 1901, in Holy Trinity Cathedral of the Alexander Nevsky Monastery, the consecration of Archimandrite Sergius as Bishop of Yamburg took place. After having been Rector of the Petersburg Spiritual Academy for more than four years, Bishop Sergius in 1905 received the high appointment of Archbishop of Finland. From 1906 he was called to sit in the Holy Synod, where he afterwards presided over the educational committee and devoted himself to the correction of the text of the service-books.

After the revolution Archbishop Sergius participated actively in the work of the All-Russian Church Council of 1917–18 and occupied successively the sees first of Vladimir and later of Nizhny-Novgorod. In the Council he was raised to the rank of Metropolitan.

In 1925 the administration of the Russian Church passed, in accordance with the will of Metropolitan Peter the then Acting Patriarch, to the Metropolitan Sergius.

On 14–27 April, 1934, the Metropolitan Sergius, in view of his position as leading hierarch of the Russian Church, assumed, by a decision of the Patriarchal Holy Synod and of the entire episcopate of the Russian Church, the title of "Most Holy Metropolitan of Moscow and Kolomna", with the right to wear two *panagiyas*.

The celebration of this event took place on 19 April (2 May). This day was a great celebration for the Russian Orthodox Church. It centred round the Bogoyavlensky Cathedral in Moscow, and 20 bishops, 44 priests and 15 deacons took part in the celebration of the Holy Liturgy. The service was attended by an enormous concourse of the Orthodox of Moscow.

On this day the Metropolitan Sergius officiated in the cathedral for the first time not only as head of the Russian Orthodox, but also as angel and father of the Moscow Church.

After the conclusion of the Liturgy, Alexis, Metropolitan of Leningrad, spoke for the bishops. "This numerous Council of all ranks of the Church has come together with feelings of deep joy to greet you, our supreme Hierarch and Father. It is the general decision of the Council of Bishops of our Russian Orthodox Church that you should occupy the vacant see of Moscow and should assume the title of 'Most Holy Metropolitan of Moscow and Kolomna'.

"We have bestowed upon you two *panagiyas*, the distinctive mark of supreme hierarchs, recommending you to the care of God and the Most Pure Mother of the Lord, and therewith we have, as it were, unanimously and with one mind confirmed your holy leadership and acts in the Russian Orthodox Church, laid down and defined by the Church Canons."

On 10 March, 1941, Metropolitan Sergius completed forty years' service as Bishop. This day was commemorated by believers everywhere, and with particular rejoicing in Moscow. The celebration of the forty years' jubilee is described by the correspondent Dimitry Ishevsky in his article "The Jubilee of the Acting Patriarch".

What wisdom, energy and tact have been shown by Metropolitan Sergius in the preservation of Orthodox Church unity from the schismatics who are rending Christ's robe! What firmness and presence of mind in his relationship with the bishops abroad, and in particular when he makes known the rights of the Russian Orthodox Church abroad.

The Metropolitan Sergius unites the whole episcopate of the Russian Church round himself, and verily shows himself, in the words of the Apostle, "an example in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. iv, 12).

In private life the Metropolitan Sergius is simple and modest, in relations with people accessible to all, in conversation sharp-witted. His subtle humour imparts an unusual animation to private conversation. His former activities have given him a rich experience of life. He has covered a very varied path in service to the Church of Christ.

Finally the inscrutable ways of God's Providence placed him at the head of the Russian Church at one of the greatest stages in the historical life of our State.

At the moment when it was necessary in complicated circumstances to choose, wisely and clearly, the correct path for the Orthodox Church, he made the right choice, indicated it and skilfully led the Church along that path. The address of the Moscow parishioners read on the day of his fortieth jubilee bears witness to this.

Metropolitan Sergius, a supreme pastor of great talent, has carried out all Patriarch Tikhon's bidding. For fifteen years he has fulfilled the duties of Patriarch, he has stood at the head of the Russian Orthodox Church, and during this time he has not been diverted in any way from the designs of the Holy Patriarch Tikhon. Patriarch Tikhon publicly acknowledged the Soviet Power as the people's government, and invited believers to submit to it not from fear, but for conscience' sake. The Metropolitan Sergius in his declaration of 1927 writes that "believers remaining Orthodox should remember their duty—to be citizens of the Union not only from fear, but also for conscience' sake, as the Apostle teaches" (Rom. xiii, 5).

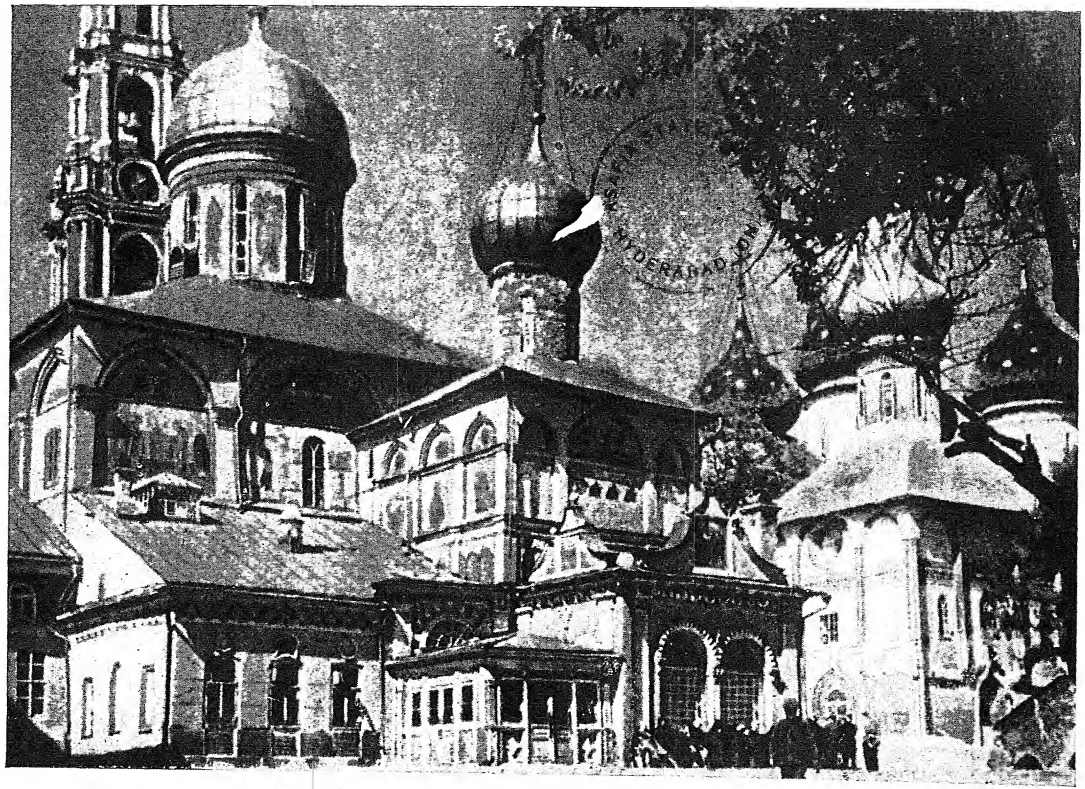
The Patriarch summoned all to unite in ardent prayers to the All-Highest for aid from on high for the workers' and peasants' authorities in their work for the common good. The Metropolitan Sergius issued an order in this matter and introduced prayers for the authorities at the services in all churches.

Patriarch Tikhon in his testament censured any sort of political intriguing which hides itself under the banner of the Church. He threatened to dismiss from the administration and bring to trial before the Orthodox Council those hierarchs and priests who persisted in their errors. In keeping with his words, Metropolitan Sergius has put this principle into practice.

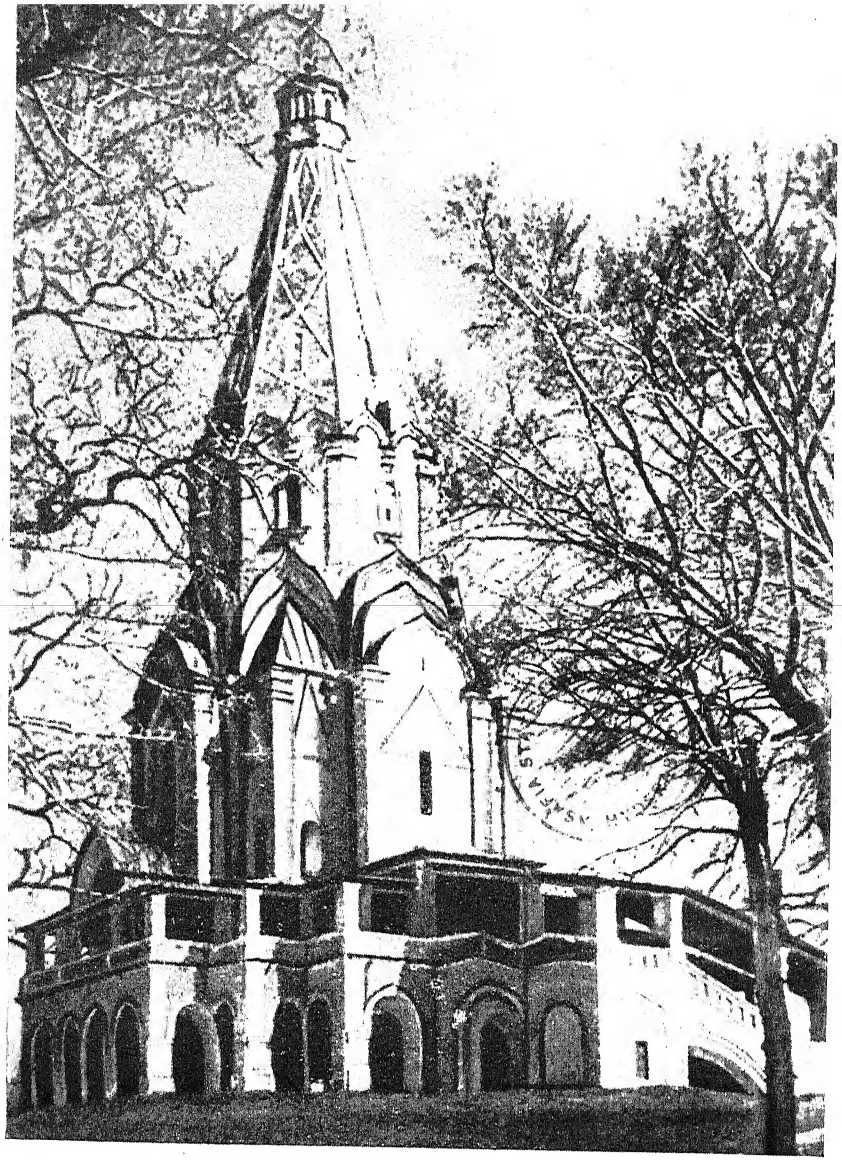
Patriarch Tikhon categorically condemned the actions of the White Guard *émigrés*, and in particular the members of the Karlovatsk Council, threatening them with suspension, and, in the event of their continuing their counter-revolutionary activities, with trial by the Ecclesiastical Court. The Metropolitan Sergius has carried out these measures on the basis of the Canons. One of Patriarch Tikhon's chief anxieties was to secure the legalization of the Orthodox Church. Metropolitan Sergius achieved this. Patriarch Tikhon called upon the Church community and the clergy to direct their activities towards the strengthening of the Orthodox faith and preserving it in its purity. In Metropolitan Sergius we see a supreme hierarch strong in spirit and full of faith. Not one of the opponents of his activities dares to accuse him of transgressing the purity of the Orthodox faith.

Patriarch Tikhon called on all to rally to and assist the Government in its activities.

The Metropolitan Sergius remained true to these directions.



TROITSA-SERGIEVSKI MONASTERY (ZAGORSK). GENERAL VIEW



CHURCH OF THE ASCENSION IN THE VILLAGE OF KOLOMENSK, NEAR MOSCOW



SERVICE AT THE CHURCH OF THE INTERCESSION AT KUIBYSHEV, MARCH 15, 1942



TIKHON, PATRIARCH OF MOSCOW AND ALL RUSSIA. 1925

This became particularly clear when the terrible hour of ordeal came for our country: the fascists suddenly attacked our native land. The Metropolitan Sergius issued an epistle to the clergy and flock of the Russian Church and called all believers to the unanimous defence of their country.

"Our forebears," he declared in his epistle, "did not lose heart, even in a worse situation, because they did not think of personal danger and gain, but of their sacred duty to country and to faith, and they came off victorious. We will not disgrace their glorious name, we Orthodox, their kin in blood and faith."

This appeal of the supreme hierarch did not prove to be "the voice of one crying in the wilderness". All believers responded to it. In the hour of danger all united without distinction of position in one single aim of helping by some means in the defence of their native land.

Parochial communities, seized with patriotic fervour, give the State large monetary offerings for the defence fund for war needs. Offerings come from all churches without exception.

Believers do not grudge money for the Red Army and for the defence of their native land.

Thus, for example, for the Festival of the Red Army, Moscow churches alone put aside one and a half million roubles for gifts to the warriors.

The Trinity community in Gorky collected in all a million roubles in money for the defence fund and warm clothing worth several hundred thousand roubles. When the response of the faithful of Gorky was reported to the Metropolitan Sergius, His Holiness made the following pronouncement: "Bravo! Nizhny-Novgorod has not disgraced the memory of Minin."

During October of last year (1941), the Germans made an attack on our capital. Immediate danger threatened Moscow. The population lived through anxious moments. Metropolitan Sergius appealed in an Epistle to his Moscow flock: "Not for the first time does the Russian people live through an invasion by foreigners, not for the first time do they receive a baptism of fire for the salvation of their native land. The enemy is powerful, but 'great is the God of the Russian land', as Mamay exclaimed on the field of Kulikovo when he had been routed by the Russian forces. God willing, our present enemies will have to repeat this exclamation."

The Acting Patriarch warns all against faint-heartedness before the invasion of the enemy and begs that the precious heritage of our holy Orthodox faith be preserved in a holy manner, and that all means be employed to co-operate in the defence of the country. He reminds cowards and traitors that besides words of admonishment, he has also been given by the Lord the spiritual sword for severe correction.

"Upon all those who by their prayers, co-operation, labours and sacrifices help our valiant defenders may the Lord's blessing dwell."

In November last (1941), Metropolitan Sergius once again issued an epistle to all, in which he awakens in the people a certainty that the hour of victory is near. "It is comforting to know that the seeds sown by our Patriarchate are richly sprouting. Quite recently we turned to our flock, awakening patriotic feelings, and now patriotism has arisen as a threatening wave for the enemy, and already the hour is near when it will wipe him off the face of the earth."

During Easter, 1942, the holy Metropolitan Sergius issued a festival epistle. In it, greeting believers at the great Christian festival of holy Easter, he declares: "We are celebrating Easter, but the heavens above us are still covered with clouds: our country still suffers under the ferocious invasion of the fascists.

But darkness will not conquer light, although for a time it has obscured it. Even more certainly the fascists, who have dared to take as their banner the pagan, the swastika in place of the cross of Christ, will not be victorious. It is not the swastika but the Cross that is called upon to lead our Christian culture." A little more time will pass, the clouds will disperse and our country will be illuminated by the longed-for joys of victory. There are already clear signs of it.

In January 1942 the Holy Metropolitan Sergius addressed an epistle to the Orthodox in the territory occupied by the Germans, with the reminder that, finding themselves in captivity under the Germans, they should not forget that they are Russians and should not prove, either consciously or through thoughtlessness, traitors to the interests of their country.

The hierarchs and priests of the Russian Church listened responsively to the voice of their leader, and in the whole immense space of Russia carry on patriotic work among the believers.

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After the subjection of Kazan in the 16th century our forefathers were not in the least boastful of the glorious victory and conquest, but ascribed it all to God's will, and in honour of the event they built on the Red Square in Moscow a magnificent cathedral, which is justly acknowledged as the eighth wonder of the world. This is the Cathedral of St. Basil Blazhenny. The inspiration of the Russian builders surpassed all expectations and amazes onlookers to this day.

Before us stands a church, each part of which presents in itself complete variety, from the ground to the crosses on top, but as a whole forms a wonderful unity. This cathedral is crowned by a great number of cupolas—a Moorish, an Indian, Byzantine designs and Chinese—but in the centre, unifying the whole building, a Russian cupola rises above them all. "Not to us, not to us, but to Thy Name, give glory," declared our ancestors, as they crowned the thirteen different cupolas of Basil Blazhenny with crosses.

The thought behind this building of genius is clear. Russia must unite the peoples of various races and be their guide to heaven.

The remote dreams of the constructors of genius of the celebrated cathedral have become reality in our time. Different peoples, populating our wide land, welded by friendship, have united in one solid Union. When misfortune befell, all the peoples rose unitedly for the defence of their common great Fatherland.

Our people is conducting a great war for freedom against the fascist usurpers. Our army is defending its own people, its own land, the lives of children and the honour of women, from insult and violence. Our people are conducting a righteous war; and righteous wars are heroic wars.

The traditions of Russian warriors are not dead, but have blossomed and become enriched. We recognize the courageous figures of our ancestors in the military deeds of our present heroes—from the great names known to all down to the rank and file of the Russian people and those whose names up till now are still shrouded in darkness. The heroism of our contemporaries has its deep historical roots in the past of our people. We shall conquer because centuries of history have bred the valour of the Slavs, because we have had the Slaughter on the Ice, Kulikovo field, the field of Borodino. We do not lack sources of inspiration. From these springs the general assurance of all in final victory over the enemy as a triumph of justice.

The Russian Orthodox Church is certain of victory over the insidious enemy, it ardently prays for victory, it audaciously preaches about it.

"The hour of victory is nigh."

SERGIUS, ARCHBISHOP OF GORKY AND ARZAMAS.

Gorky,
7 April, 1942,
The Feast of the Annunciation.

THE JUBILEE OF THE ACTING PATRIARCH*

BY DIMITRY ISHEVSKY

I had the great good fortune to be present in person at the Church celebration, rare for its unanimous cordiality and moving sincerity, in which the Orthodox people of Moscow celebrated the jubilee of the forty years' episcopal service of the head of the Russian Mother Church, the Most Holy Sergius, Metropolitan of Moscow and Kolomna. On this unforgettable day of 10 March many thousands of the Orthodox of Moscow flowed into the Elokhovsky Cathedral to offer anxious prayers to the Lord God, together with the Holy Metropolitan whose jubilee was being celebrated.

And in fact on this never-to-be-forgotten day, which fell on the Monday of the second week of Lent, it was possible to convince oneself with one's own eyes of the general recognition of the great services to the Mother Church, the State and the Russian people rendered by the Holy Metropolitan.

A long time before the beginning of the Triumphant Liturgy of the Presanctified Gifts, it was only with difficulty that I forced my way through to the altar. Notwithstanding the unusually crowded state of the church, the people stood like two compact walls along the sides of a pathway of fresh flowers which had been laid with loving care from the entrance doors to the holy altar. In the wide chancel of the cathedral, which was adorned with magnificent baskets of white lilacs, there was a singular atmosphere of excited solemn expectation. Everywhere could be seen the massed gilded brocades of the bishops' and priests' vestments, many mitres, etc. The venerable priest in charge, the mitred archpriest Father Nicholas Kolchitsky, gave his final directions in a quiet business-like manner. Almost all the clergy from the capital were gathered together here, and hurriedly put on their vestments for the solemn entry of the Most Holy Metropolitan whose jubilee was being celebrated. The higher clergy, who had travelled to Moscow specially for the festival, began to enter the church. Archbishop Sergius (Voskressensky) of Dimitrovo, formerly in charge of the affairs of the Moscow Patriarchate and recently installed as Metropolitan of Lithuania and Vilna and Exarch of Latvia and Estonia in place of the deceased Metropolitan Eleufery, is the first to appear in the chancel. Behind him comes the Exarch of Byelo-Russia and Western Ukraine, Metropolitan Nicholas (Yarushevich): and then Alexis (Simansky), Metropolitan of Leningrad, and Nicholas (Mogilevsky), formerly Archbishop of Tula.

About ten o'clock an endless host of the capital's higher clergy is lined up in two rows along the carpet of flowers—they are the priests in charge of the Moscow parochial churches, at the head of whom is Father Nicholas, already

* Article from the paper *Novoe Russkoe Slovo* (U.S.A.), No. 10332, 24/5/1941.

mentioned as priest in charge of the cathedral, and the oldest Moscow archpriest Father Peter Sakharov, the last priest in charge of the Cathedral of St. Basil.

The candles of the Metropolitan's chief deacon, Father George Antonenko, and other chief deacons, as well as the pastoral staff of the Metropolitan himself, are adorned with fresh flowers. A few minutes before the arrival in the cathedral of His Holiness, Sergius, Metropolitan of Lithuania and Vilna, places himself at the head of the welcoming assembly.

In the brightly lit, festive cathedral, crammed to overflowing with a crowd of worshippers, many thousands strong, there is a constrained whispering, a tinkling of incense chains and a light crackling of glowing candles.

Then suddenly a car slowly draws through the middle of the thronging crowd in front of the cathedral, bringing His Holiness. The people bare their heads and bow low. Noticeably moved, His Holiness, accompanied by Father John (Razumov), his chaplain and cell attendant, enters the cathedral.

Then there is a moment of heartfelt emotion, which cannot be described in words and which is even transmitted to His Holiness, whose jubilee is the cause of this exclusive Church celebration.

And suddenly from the depths of the cathedral, the distinct loud reading of the welcoming address of the Moscow parishioners is heard. "Your Beatitude, Most Holy Lord," reads the Exarch of the Baltic, "on the day of the fortieth anniversary of your episcopal service to the Church of Christ, we, priests and flock of the Orthodox parish of Moscow, speaking in the name of the whole Russian Orthodox Church, greet you on your glorious jubilee. At this moment we have in our thoughts the great path which you have traversed in your lifetime. Half a century ago, the Great Hierarch, Head of the Church, Our Lord Jesus Christ, called you, still a young man of twenty-three, first to monasticism and priesthood, and then within ten years to the holy and highest stage of the hierarchy, which you have honourably held for the whole forty years and which was crowned by your elevation to the high place in which you are the bearer of supreme patriarchal power as the Most Holy Acting Patriarch of the Autokephalous Orthodox Russian Church. During the whole of this path through half a century, you have, Your Holiness, gathered a vast experience of life, achieved high and complete authority as administrator, organizer, thinker, scholar, and you have given a glorious example of your high calling, have been a beacon of faith, the first teacher and leader of the Russian Mother Church. You have passed through a great, difficult and varied path of service to the Church of Christ. Greece, Japan, Finland enter as integral parts in that spiritual field, which, with the abundant help of the Godly Sower and Gardener, you have planted, watered, tended (1 Cor. iii, 5–9); and finally you have been placed by Providence as chief helmsman of the Russian Church at one of the greatest periods in the historical life of our State. At that time, when it was necessary in complicated circumstances to choose the right course for the ship of the Church, you charted it wisely and clearly, with special sagacity, took and skilfully steered the Church along this course, and are steering it still. This is the way of the Mother Church of the Russian Patriarchate, the way of complete preservation within the Church of the apostolic succession and the purity of Orthodox teaching with all its dogmas and traditions, with all its canonical and church service custom. This is at the same time the way of complete and high loyalty to the Church and of imbuing the children of the Church with love of their native land. You exhorted us, in remaining Orthodox, to remember our

duty to be citizens of the Union, not only for wrath but for conscience' sake, as we are taught by the Apostle (Rom. xiii, 5). Your wise deeds, devoted to the care of Christian salvation and the true teaching on it, shine like a bright beacon for us in our navigation of the stormy sea of life. Bending now in deep respect and love to Your Beatitude, before the great difficulties gloriously overcome by you, before your greying hairs and before the unwithering youth of your spirit (Psalm cii, 5), we, priests and flock of the Russian Church, which you lead, bring to Your Beatitude our deep and hearty congratulations and wishes. May Our Lord and Saviour preserve you for the Orthodox Church for many years and give you His all-powerful and abundant aid for the successful continuation, in accordance with His Will, of the great work entrusted to you: to the glory of His Holy Name, to the good of our Orthodox Church, and to our common salvation."

Following the reading of this address, which brought sincere tears of tender emotion to many of those present, the Most Holy Exarch the Metropolitan of Lithuania presented two precious and beautiful *panagiyas* and a cross to the Metropolitan Sergius, who was deeply moved.

With the shy modesty which is inherent in him, the Most Holy Metropolitan spoke a few words of thanks in a voice broken by emotion and then passed to his place.

An unusually solemn holy service now began. His Holiness the Metropolitan wore magnificent "Jubilee" vestments embroidered with flowers. He was assisted by Alexis, Metropolitan of Leningrad, and Nicholas, former Archbishop of Tula, together with a host of archimandrites, archpriests, chief deacons and deacons. It goes without saying that this solemn Liturgy was performed in an exceptionally devout atmosphere, when the whole of Orthodox Russia, in the persons of the Moscow people, raised fervent prayers to the Almighty to bestow health and long life on their Primate and spiritual leader. Before the beginning of the triumphant Te Deum, Alexis, Metropolitan of Leningrad, surrounded by all the archpriests and clergy, read His Holiness an address in the name of the whole episcopate of the Russian Church, of which the following is an extract:

"Your Beatitude, dear and deeply respected Lord, this day, which is a day of sacred memories for you, is for us, for the whole Russian Church, a significant and holy day. We share with you the same feeling of thankfulness to God for having blessed your elevation to episcopal service forty years ago, and thenceforward for having blessed your service in the course of those forty years. This service of yours passes clearly before us, before our mind's eye, full of deeds of monastic and public ecclesiastical work, complicated not so much by external changes as rich in inner content, gradually raising you from strength to strength, creating you in the ideal of the hierarch, strong in spirit, full of faith, disciplined in mind, rich in experience of Church leadership and embracing in his love the whole of Christ's flock . . . Neither this early elevation, nor your continuation at the centre of church administration has changed in the least your inner monastic characteristics, with their inherent humility, or your fraternal sympathetic relationship to your brother priests, of whom many older than you have become your juniors and yet none of whom experience any feeling of censure or ill-will, knowing as they do your great talents and that you were not seeking your own ends but fulfilling a duty Those same inscrutable ways of Providence, leading you through many trials, placed you, under quite exceptional conditions, as helmsman of the ship of Christ at the head of the Russian Church.

And here, as always and everywhere, you remained invariably true to the belief that the Lord Himself, in ways known to Him alone, directs His church to the eternal harbour, and that people are only fulfillers of His commands if they do not oppose their sinful wills to His Godly will. . . . All this drew, and draws, on your service the blessing of God and calls forth in true churchmen a feeling of love for you and trust in your actions as hierarch chosen of God to direct aright the word of Christian truth. With a feeling of sincere admiration at your forty years of service as hierarch, we pray today for the continuation of many, many years of service by you to the Church of Christ, and we beg you to accept as a symbol of heavenly blessing the holy ikon of the holy Prince Alexander Nevsky, under whose protection your many years of service passed in the region which his prayers protect and near whose relics the Lord decreed that you should accept the destiny of holy service."

After another short word of thanks by His Holiness, the triumphant Te Deum began, in which all the hierarchs in the cathedral took part. Probably never before had the old walls of the Elokhovsky Cathedral heard such a mighty prayer for many years of life in celebration of a jubilee as that which was sung here unanimously by all the congregation.

But the farewell given to His Holiness was especially significant. When he appeared at the porch of the cathedral, the people on the crowded square bared their heads and began to bestrew with flowers their deeply respected and warmly loved " 'Grandfather' Lord". Only with great difficulty was it at last possible to get the Lord Metropolitan into his car and thus to interrupt this eloquent manifestation of general public esteem. . . .

The jubilee celebration ended with a public dinner in the building of the Moscow Patriarchate. By this time two more high dignitaries had arrived: John (Sokolov), former Archbishop of Archangel, and Bishop Alexis (Palitsyn), the last abbot of the Moscow Donskoy Monastery, where, as is known, His Holiness the Patriarch Tikhon lived to his blessed end.

Before the dinner began, besides the astonishingly beautiful mosaic ikon of the Grand Duke Alexander Nevsky, which was presented in the cathedral by Alexis, Metropolitan of Leningrad, Lord Metropolitan Alexis also presented His Holiness with his portrait, most artistically embroidered by a Leningrad nun. His Holiness received also several other valuable presents from the representatives of parishes who had also come there.

At the dinner in honour of the Metropolitan's Jubilee, Metropolitan Nicholas, Exarch of Byelo-Russia and Western Ukraine, was the first speaker, bringing greetings from the clergy and flock of his diocese. After this many words of greeting with corresponding wishes were spoken also by other participants at the dinner, accompanied by enthusiastic songs in honour of the holy Metropolitan; and he, in spite of the fact that he had only recently celebrated his seventy-fourth birthday, seemed still to be as strong as an oak, courageous in spirit and body, and prepared as before to steer the ship of our holy Russian Mother Church firmly and surely.

Among the many greeting telegrams which were read during the dinner, mention ought to be made of those from the hierarchs and congregation of Byelo-Russia, Western Ukraine, Bessarabia, Latvia and Estonia who have returned anew to the protecting bosom of Mother Church.

A beautiful address was also read by Archpriest Father Peter Sakharov in the name of the whole Moscow clergy.

A particularly warm speech, devoted to reminiscences of the years spent

together with His Holiness in the Spiritual Academy, was made by G. P. Georgievsky. The Acting Patriarch, who was deeply moved, thanked "those present and absent" in well-chosen words, full of good-natured humour, for the greetings and good wishes they had sent him. . . .

The honour has fallen to me to make known to Orthodoxy abroad and to the Christian world generally this clear acknowledgment by the whole clergy and flock of the Orthodox Russian Church of the many years of labour of their supreme hierarch Sergius, Holy Metropolitan of Moscow and Kolomna.

I am deeply convinced that when my modest words reach their ears, the Christian world will also hasten, even if only in passing, to join in prayers with their Russian brothers in Christ, and together with them sincerely wish His Holiness many many more years of life and pastoral work for the good of the Russian Orthodox Patriarchal Church.

DIMITRY ISHEVSKY.

Moscow,
18 *March, 1941.*

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(EDITORIAL NOTE: In this section of the chapter articles are printed by priests who testify to the Russian Orthodox Church's enormous spiritual force which is ever alive and inexhaustible.

Everything which formerly clung to our Church for the sake of profit, out of superstitious fear, and, finally, out of a sense of duty—all of this fell away after the separation of the Church from the State. There remained in the Church the pastors, who were devoted to it, and the flock, consisting of true believers.

And our Church, cleansed of everything vain and not organically linked with it, developed its holy activity unhindered. No one prevents it from carrying out all the services and sacraments which are appointed in canon and dogma. It is about this that the Russian Orthodox priests themselves speak.)

OUR CHURCH IS FREE

BY ARCHPRIEST SERGIUS VOZDVIZHENSKY

Those in Western Europe who do not wish us well have often raised a cry as if there are religious persecutions in Russia and as though there were some sort of obstacles to believers in carrying out their religious duties. They compare the position of the Church in Russia with her position in the Graeco-Roman Empire at the time of the persecutions, and write stories about martyrs for the faith, perishing in molten lead or on fiery pyres.

Such cries have once more been raised by the modern "Knight" of the 20th century who springs from the same stock as those German Teutonic Knights whom the Holy Orthodox Prince Alexander Nevsky defeated on the ice of Lake Chud in 1242. This is the scourge of modern Europe, blood-stained Hitler, who has plunged the whole world into a sea of tears and blood, and is trying to drag it into the web of his pagan swastika.

In refutation of the false lying clamour that Hitler makes about the Church, I should like to add to the voices of the town clergy my own priestly voice from

a Moscow suburban parish, the Kosmo-Damyansky Church, Bolshevo village, Mystishchy District.

The Orthodox Church—wherever it happens to be, whether an enormous cathedral in the capital or a simple village church is immaterial—reveals to the world "the quiet light of the holy glory of the immortal Heavenly Father". Wherever it stands, it is equally God's house on earth in which the Christian may receive spiritual nourishment and delight.

All our village churches, lost in the endless space of our native fields, with their modest holy services and the solemn singing of the village priests, send out to this day without hindrance invisible abundant streams of spiritual peace and light.

A multitude of believers from among the local and neighbouring workers, collective farmers and officials gathers around me as Orthodox priest.

Every day they bring to me, the priest, their numerous cares. Every day the Holy Liturgy is celebrated, with prayers for the health of the living and the peace of the dead. The war, which has separated relatives and demands sacrifices for the Fatherland, has drawn the people to the Church more strongly than before. There are continuous prayers for the well-being of the soldiers and the peace of the dead. Fervent prayers are sent up for those whom the Lord has called to lay down their lives on the field of battle. . . .

I pray God, according to the Church ritual, to forgive them their sins and, on the day of His just retribution, to crown them with immortality.

When the Requiem and burial service for the departed is said, I turn to the living who have only just appeared on the threshold of life to replace those who have left it. In the church this contrast is specially noticeable: numerous baptisms of children, and prayers for the dead. Every day sepulchral wailing and the cries of newly born children are heard within the walls of the church. Both during the week and on holidays the church is full of movement, of life. On festivals this animated life reaches a climax.

But all these things do not complete the duties of a priest, which lead him outside the walls of the church into his parish, to the sick and dying, for the viaticum—for extreme unction, for Holy Communion, for requiem, for prayers for the consecration of water.

The work of the priest is still more complicated during fasts, particularly in Lent, when he is always surrounded by crowds of people coming to him for confession of their sins and for the administration of the Holy Christian Sacrament.

The priest is like the queen in the beehive. Around him gather the church elders, the choir, the readers, the singers, the church workers and those who attend to the decorations, etc.

The splendour of the House of God is upheld by the whole of this collective body—its cleanliness, warmth, beauty, which attracts an enormous number of worshippers. They find here that spiritual peace and comfort which God promised to them that travail and are heavy laden, to all who weep and suffer, to those who trust in the consolation of Christ.

The worshippers, comforted by the abundant warmth of God's Church, know that now their Church does not have the support of the merchants and nobles, or of the rich wardens. For this reason they show care for their church all the more zealously and strive with great love and in a general common effort to adorn it like the Beloved Bride, with incense, with colours, with flowers, with stones, with metals and with the arts—of painting, architecture and singing.



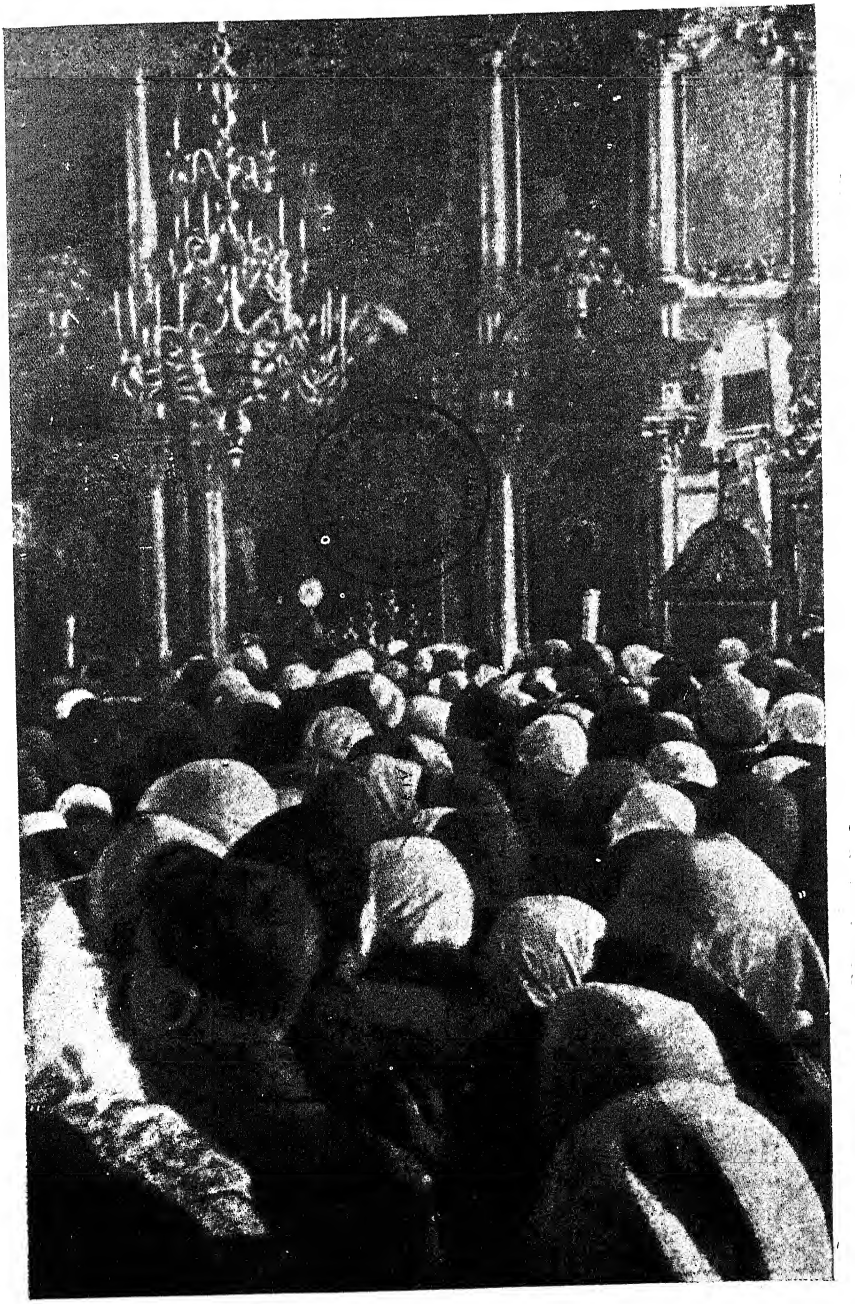
GROUP OF CHURCH DIGNITARIES HEADED BY THE METROPOLITAN SERGIUS METROPOLITAN NICHOLAS, ARCHBISHOP SERGIUS, ARCHBISHOP IOANN)



METROPOLITAN SERGIUS AMONG A GROUP OF CHURCH DIGNITARIES (METROPOLITAN ALEXIS, METROPOLITAN NICHOLAS, METROPOLITAN SERGIUS, ARCHBISHOP NICHOLAS)



GROUP OF CHURCH DIGNITARIES HEADED BY THE METROPOLITAN NICHOLAS (ARCHBISHOP ANDREW, ARCHBISHOP SERGIUS AND BISHOP PITIRIM)



SERVICE IN A CHURCH AT UFA DURING LENT



RESURRECTION CATHEDRAL IN THE TOWN OF TUTAYEV, YAROSLAVSKY REGION.
BUILT 1652

May my voice be an accusation against the enemies of our native land who are trying to lead astray world public opinion by spreading absurd rumours about religious persecutions in Russia.

ARCHPRIEST SERGIUS VOZDVIZHENSKY,
Priest in charge,
Kosmo-Damyansky Church, village of Bolshevo.

31 March, 1942,
Tuesday in Holy Week.

MY ANSWER TO THE SLANDERERS

BY PRIEST SERGIUS LAVROV

Rumours reach us that protestant pastors arriving with the German soldiers call in churches which are functioning and in conversation with the Orthodox priests shed crocodile tears about the various persecutions of the Orthodox Church in Russia which are said to be carried out by the Soviet Power—in religious affairs and in the levy of too heavy taxes.

These fascist agents are trying to draw the Orthodox clergy by means of such pharasaical sympathy towards their Führer who is accustomed to play with the words "God" and "Providence" in his successive appearances.

We can tell him that Providence called the Soviet Government into being in our country. The prophet Daniel said: "The most high God rules in the kingdom of men, and he appointeth over it whomsoever he will."

The Government, without playing with religious words, is rebuilding human life efficiently on new foundations in practice. State taxes, which are levied on every citizen of Russia, are also collected from the clergy, because in our State capital is concentrated in the hands of our collective socialist economy and not in the pockets of individuals. The structure of our State life will never allow the concentration of worldly goods in the hands of a minority.

Our Orthodox clergy, whatever the State taxes may be for them, have always managed to pay them with the support of the believers, and they will continue to do so. In our country there are many believers both in towns and villages, and the holy service is celebrated freely in the churches. If our enemies have received other impressions on their way, then this is because they are blinded by their own fury.

Behind the hypocritical sympathy of the fascist pastors stood their secret plans for the utilization of the Orthodox Church as a Lutheran Church.

The Soviet Government regulated its relationship to the Church by special legislation, and in strict conformity with it placed the Church under conditions favourable to its perfection, in the spirit of early Christianity, and to the attainment through this of Christian salvation. In Orthodox churches we freely pray to God, we receive the Blessed Sacrament and fulfil our high spiritual and religious needs.

PRIEST SERGIUS LAVROV,
Priest in charge,
Tikhvin Church, village of Dushonovo.

20 March, 1942,
Day of Praise of the Most Holy Mother of God.

WE FREELY CONFESS OUR FAITH IN THE LORD JESUS CHRIST

By Archpriest Vladimir Trostin

Our Press, in refuting German inventions, has many times made use of the popular expression "From a sick head on to a healthy one." It seems to me that this is entirely applicable to the German statements which maintain that religion in Russia is subjected to persecution in the spirit of the times of early Christianity.

Facts about the cruelties and tortures of the Germans against Red Army prisoners and the peaceful population, the barbaric destruction of Orthodox churches, etc., bear witness to the fact that the Germans have revived the remote times of the Neros, Diocletians and other similar monsters of the human race. We, however, in our country from day to day and year to year continue to pray freely in our Orthodox Churches and to carry out all the sacraments and rites of our faith, such as the baptism of children, the offering of prayers and requiems, etc. No one prevents us from freely confessing our faith in the Lord Jesus Christ, who came in the flesh and will come again in glory to judge the quick and the dead. And, in confessing this faith, we give thanks to the Lord that he helps us in new conditions to become true followers of Christ. However much the Germans may assure us that they are knights taking part in the name of God in a crusade against the godless, we shall never believe them because we do not at all perceive or feel Christ's tenderness in their cruel and shameful deeds.

Russian believers, notwithstanding German assurances, continue to receive their spiritual food in the Orthodox Church—in its holy services, in the holy ritual, festivals, etc.—and instinctively they sense the pharasaical, nay more, the demoniacal lies of the fascists and repudiate them. In our churches, where no one and nothing prevents us from praying, we will beseech the Lord to help our Army in great daring and courage to conquer the enemy and drive them from the Russian boundaries. We will pray to the Holy Orthodox Prince Alexander Nevsky, the hero of the victory on the ice, that he should come to the aid of his own people and help to overcome those fighting against us. Going into the battle with his enemies he said: "God is in Truth, not in Force." Thus also we, all Russian people, praying for victory over the fascists, will say: "God and His Holy Truth is with us; we will conquer."

Archpriest Vladimir Trostin,
village of Muromtsevo,
Pushkin District, Moscow Region.

27 March, 1942,
St. Benedict's Day.

CHAPTER II

THE ORTHODOX CHURCH AND THE WAR

(Editorial Note: In this chapter are brought together some of the sayings and teachings of representatives of the Russian Orthodox Church which have been

given out from church pulpits in the first months of the war with the fascist usurpers.

The words of His Holiness Sergius, Metropolitan of Moscow and Kolomna, sounded like warning peals of bells when, in praying for the victory of the Red Army, he said: "Our native land is in danger and calls to us: 'all to the ranks, all to the defence of the native soil, its historical sanctuaries, its freedom from foreign enslavement.' Shame on him, whoever he be, who remains indifferent to such a call."

The defence of the country is a thing common to all Russian people. Our native land is our home, and everyone knows that if a thief comes to make free in the home, one must not expect any good from it. Our home must be defended by all as best they can.

The Russian Orthodox Church, which preserves the teaching of Christ and the Holy Apostles, which has always lived a common life with its people, has at this time also fervently responded to the misfortune which has befallen our native land. At the call of its leader, it has given itself entirely during these days of the Fatherland war to the service of the country and to the Russian faithful. The Russian Orthodox Church is one with its people: their sorrows are its sorrows; their joys, its joys.)

METROPOLITAN SERGIUS' SERMON AT THE INTERCESSION FOR THE VICTORY OF THE RED ARMY

On the evening of 26 June, 1941, in the Epiphany Cathedral in Moscow

On ships at sea, the command is sometimes given in a loud voice: "All hands on deck." This means that the elements at sea are threatening the ship and that the co-operative work of all on board is needed for steering it. At this command everyone runs quickly to the upper deck, each to his post, and there hurries to carry out what is demanded of him until the crucial moment has passed and the ship can continue on its journey quietly and surely as before. We are passing through something similar now, only in an immeasurably greater degree. A dark and wild storm is threatening our country. Our native land is in danger and calls to us: "All to the ranks, all to the defence of the native soil, its historical sanctuaries, its freedom from foreign enslavement." Shame on him, whoever he be, who remains indifferent to such a call, who leaves it to others to sacrifice themselves for the common cause of the people, but himself waits to see on which side it will be better and more profitable for him to be. In particular, it would be shameful and downright sinful for us, the children of the Orthodox Church, to be among such supposed sons, but really traitors, of the country. We are not taught to act thus by the Church, nor by its ascetics, who knew how to descend from the heights of their spiritual achievements, from the dense forests and deserts, to the ranks of the defenders of their native country when this was called for. We are not taught to act thus by any of our Orthodox God-inspired people, who used not to hesitate to sacrifice themselves for their friends and thus achieved victory over the foreign foe.

Those who think that the present enemy does not harm our holy places and does not interfere with anyone's faith are completely wrong. Observations of German life reveal quite other things. The well-known German military leader, Ludendorff, who sent his soldiers to death in hundreds of thousands, came to the conclusion that Christianity is not the right thing for a conqueror. In its

teaching of love towards one's enemies it inevitably weakens the bestial cruelty which Ludendorff recognized as a natural quality in man. In the opinion of this "zoological" general, cruelty is needed above all in the struggle for existence, and only it can conquer. For this reason, the General called on his Germans to reject Christ and worship ancient German idols—Wotan and others. It is said that Ludendorff and his wife actually arranged services to Wotan. But what is this Wotan? How is he better than the various bits of wood which savages, in the very lowest stages of culture, worship and smear with sour cream as a propitiatory rite? . . . Is it not the height of madness for a human being to enter the ranks of such savages and to change Christ for a bit of wood? No one should think that Ludendorff simply went mad in his old age and began to behave crazily out of conceit and pride. No, this is by no means a personal affair of Ludendorff. This insanity is prevalent among the fascists, and it even tends to infect also other peoples who fall under German influence or rule. For instance, at one time the Germans in Latvia organized a heathen commune, worshipping before the old Latvian idols. They even had a learned preacher of this new and unlearned religion. He appeared in print and spoke at public meetings. He even led astray an Orthodox Latvian priest, who hesitated for a long time, not knowing whether to risk his future by exchanging an Orthodox parish for a pagan commune. It seems he took the chance and has now gone from us.

And this is the sinister cloud of madness which is moving against us with the Teuton hordes. Is it possible for us to wait placidly with folded arms? Can we then exchange Christ for some other invented god, conjured up in the sick imaginations of people who have become brutalized? Let Him preserve us from such a misfortune. We will remember how the Holy Church teaches us to confess before God: "Before Thee alone we sin, but also Thee alone we serve. We cannot worship another God nor raise our hands in prayer to an alien God." (Prayer for Evensong at Whitsuntide.)

Fear at an invasion of believers of another faith never has caused, and never will cause, our Orthodox people faintheartedly to betray their best historical traditions and hand over without a struggle both their country and their future destiny to the mercy of a sworn enemy.

Let the storm come on! We know that it not only brings with it calamity but also benefits; it freshens the air and gets rid of all kinds of impurities.

May the storm of war also serve to cleanse our spiritual atmosphere. May it bear away with it all harmful impurities: indifference to the welfare of the Fatherland, double-dealing, the search for personal gain, etc.

We already see some of the signs of this cleansing. Is it not joyful, for example, to see that with the first blows of the storm such a multitude of us have gathered in our cathedral to celebrate with a church service the beginning of our common effort for defence of the native soil? In the words of the Psalmist: "Strengthen, O God, that which Thou hast wrought for us" (Psalm lxvii, 29). Amen.

PRAYER

To be read at the Liturgy of the Russian Orthodox Church during the Patriotic War of 1941–42

O Lord God of strength, O God of our salvation, O God, who alone worketh miracles. Look down in mercy and in bounty upon Thy humble servants,

hearken unto us and forgive us in Thy loving kindness: for our enemies are gathered against us, to destroy us and bring ruin to our holy places. Help us, O God, our Saviour, and deliver us for the Glory of Thy Name, and let Moses' words to the people of Israel be applied to us: "Fear ye not, stand still and see the salvation of the Lord . . . the hind shall fight for you." O Lord God, our Saviour, our Strength, our Hope and our Protection, remember not the iniquities and the unrighteousness of Thy people and turn not away from us in Thy wrath; but in Thy mercy and bounty visit Thy humble servants who prostrate themselves before Thee: rise to our aid and give victory to our warriors in Thy name. And to those whom Thou has called to lay down their lives on the field of battle forgive their sins and on the day of Thy just retribution bestow upon them the crown of immortality. For Thou art Protection, and Victory and Salvation to those who put their trust in Thee; and to Thee we send up our praise, to the Father, the Son and the Holy Ghost, now and for evermore and for all eternity. Amen.

INTERCESSION SERVICE

At the Invasion of Foes

(*To be sung in the Russian Orthodox Church during the Patriotic War 1941–42*

Priest.: Blessed is our God. . . .

Singers: Amen. God is with us, give heed, O nations, and submit, for God is with us.

Hear ye, in the farthest corners of the earth: ye, the mighty, submit; For, if ye shall rise up again, ye shall be overcome: and if ye take counsel together God will destroy it: And then all words that ye may utter shall be spoken in vain: we fear not your threats, nor will we be confounded: But we will worship the Lord our God and He will be our fear: and if I put my hopes in Him that will sanctify me: and I will put my hopes in Him and save myself through Him, myself and the children whom God has given me: the people wandering in the darkness saw a great light: upon you who live in the land of shadow and death light will shine: for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace: God is with us, give heed, O nations, and submit yourselves, for God is with us.

Deacon: 1st Tone. God our Lord. . . .

Anthem: O Lord, save Thy people, and give thy blessing unto thine inheritance, giving victory over the enemy and preserving with Thy cross thine abode: Praise be now: universal praise . . . for, possessing this affirmation of faith, we have as Protector the Lord born from it; have courage, people of God: He will conquer the enemy, for He is Almighty.

Deacon: Wisdom.

Reader: The Book of the Prophet Isaiah (xiv, 13–17 and 24–27): So spoke the Lord to the King of Babylon: For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.

I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? . . .

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

That I will break the Assyrian in my land, and upon my mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?

Prokeimenon: 7th Tone. The Lord will give strength unto His People: the Lord will bless His people with peace.

Antiphone: Bring, O sons of God, to the Lord, bring to the Lord young sheep.

Epistle: To the Hebrews (the passage appointed for the Christmas service).

Gospel: St. Matthew. And Jesus said unto his disciples: And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All these are the beginning of sorrows.

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (Matt. xxiv, 6–8 and 21–22).

Deacon (in unison): God, Almighty. . . Be merciful to us, O God. . . . We pray also for the Holy Patriarch. . . . We pray also for our country.

For, that our arms be always invincible and victorious over the enemy and peace and glory be firmly established on earth, we pray fervently, O Lord, hearken unto us and be merciful. And we pray also that our country be preserved from famine and destruction. . . .

Response: Hearken to us, O Lord. . . .

Deacon: Let us hearken and in the humility of our hearts and souls and bending our knees, let us pray to our Lord.

Prayer: Lord God of Strength, God of our salvation. . . . Wisdom. Holy Mother of God, save us.

Deliverance and long life to our victorious warriors.

SERMON PREACHED BY METROPOLITAN SERGIUS AT THE LITURGY

In the St. John the Warrior Church on Bolshaya Yakimanka in Moscow, 12 August (30 July, old style), 1941

At the present time all our thoughts are turned to the West, to the places where our valiant soldiers are engaged in mortal battle with the enemy who has fallen on our Fatherland. Continually thinking of them, we pray God to give

them strength, courage and patience to endure the heavy trials of war, and to crown their efforts with victory.

This time I should like to recall the prayer for those whom the Lord has called to lay down their lives in battle.

Our holy Church untiringly reminds us of such a prayer. There does not seem to be a single church requiem for the departed, not a single day set aside by the Church for such a requiem in which such a prayer for the "soldiers who have laid down their lives in battle" is not included. It goes without saying that I am not just referring to the question of prayer for relatives who have lost their lives on the field of battle. Relatives will be remembered by their people even without a reminder. The Church invites us to pray generally for all killed in battle, whether they are near to us or not, even for people who are entirely unknown to us—to pray, not because they are related to us or close to us, but because they gave their lives on the field of battle for the Fatherland, which means they gave them for each one of us. If we acknowledge the debt of thankfulness for any good deed or service, how much more must we be thankful to those who did not hesitate to sacrifice their very lives for us? But how can we repay our debt of thankfulness? Earthly things are already without interest and useless to the dead. The only thing he needs from us is our care for his fate beyond the grave, which means that we, the living, should pray for him and should be charitable, in his memory, to those in need. By constantly reminding us about warriors who have given their lives in battle, Holy Church wants us to realize that prayer for them is obligatory for us. This prayer is our unfailing duty, the non-fulfilment of which is sinful. It is said: "For he shall have judgment without mercy, that hath showed no mercy" (James ii, 13).

But remembrance or charity for the memory of the dead is the only charity which we who are living can perform for our dead soldiers. Let us remember then the duty which lies upon us, and each time when we pray for our relatives and those close to us, do not let us forget to add also a prayer for the soldiers killed in battle. Someone may perhaps say: "People are growing indifferent to faith, and are even entirely rejecting it. What sense is there in praying for those who do not want prayers?" But firstly not all are unbelievers, and secondly, whatever anyone may think about our prayers, we will fulfil our duty of love and gratitude: those who reject them may bear the consequences themselves. The principal thing is not to forget the great difference between the frame of mind of the individual when he is in ordinary circumstances and that of the same individual at the hour of death. I mean by this not simply the fear of death, which is often quite instinctive and suppresses the spiritual strength of a man, making him even incapable of sincere, wholehearted repentance. On the contrary, I want to say that at this great hour of the soul's departure from the body, man has sometimes a rare comprehension of things which are inaccessible to him at other times, that the last few minutes and even seconds of this life sometimes seem to be more significant for man's fate than all his life spent on earth. This is not our guess. It has been testified also in the Gospel, and it is connected in our conscience with the most essential truths of our holy faith.

Therefore, however sinful a man may be and however far he may be from Christ, let us hesitate a little before pronouncing our last judgment on him. Who knows, perhaps at this sinner's last breath Christ will appear in his mind's eye and will stretch forth the hand of salvation to him, saying to him as to Peter: "O thou of little faith, wherefore didst thou doubt?" (Matt. xiv, 31). "Is my hand shortened at all that it cannot redeem? Or have I no power to deliver?"

(Isaiah I, 2). . . . The more the hope for such salvation for our soldiers who lay down their lives on the field of battle. Their determination to sacrifice themselves for their friends alone makes them . . . "not far from the Kingdom of God" (Mark xii, 34), and so close to Christ's truth. The easier it will be for God's mercy to find how to lead them to salvation. Therefore there is both sense and great hope in praying for those who have fallen in battle, and it is our brotherly duty to do this because they laid down their souls for us.

May then the just Judge in his ineffable mercy give to our warriors the crowns of immortality for their self-sacrificing heroic deeds and forgive us who are zealous in our prayer for them.

SERMON PREACHED BY ALEXIS, METROPOLITAN OF LENINGRAD, AT THE LITURGY

In the Epiphany Cathedral in Moscow, 10 August, 1941.

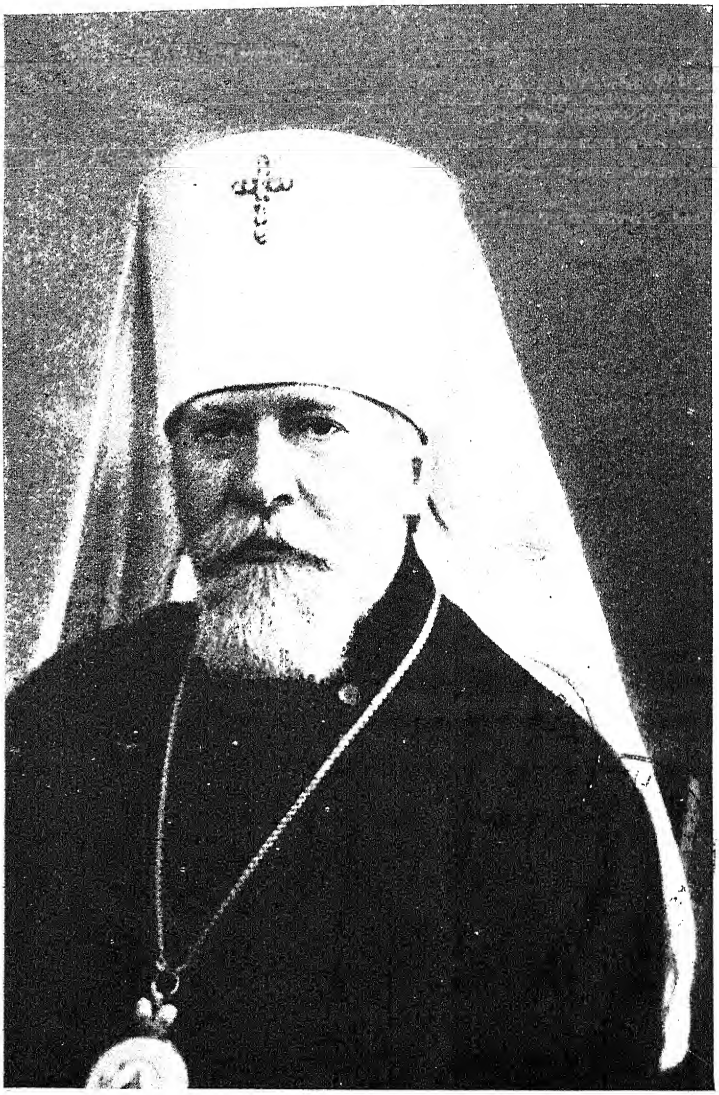
The Russian's patriotism is known to the whole world. This deep and most fervent love of his country is a particular characteristic of the Russian. It can only be compared to the love of one's mother, with the most tender care for her. It seems that in no other language is there exactly the same conception of "mother land" that we have. We do not simply say "native land", but "mother native land". And what a deep meaning there is in the union of those two words which are dearest to man.

The Russian is infinitely attached to his Fatherland, which is dearer to him than all the countries of the world; in particular, he has a longing for his native land, which is constantly in his thoughts and dreams. When his native land is in danger, this love flares up specially strongly in the Russian heart. He is prepared to give all his strength for its defence; he rushes into battle for its honour, inviolability and integrity, and shows supreme bravery and complete contempt of death. He does not look upon defence of his country only as a duty, as a holy duty; there is an irresistible command of the heart, an impulse of love which he is unable to resist, which he has to exhaust to the end.

Countless examples from our native history illustrate this feeling of love which the Russian has for his native land. One recalls the heavy times of the Tartar yoke, which oppressed Russia for about three hundred years. Russia was vanquished; her chief centres laid in ruins. Batu destroyed Ryazan, reduced Vladimir-on-the-Klyazma to ashes; smashed the Russian Army on the Sit; and marched on Kiev. The cautious leaders—the Russian princes—had difficulty in restraining the passion of the people, who were unaccustomed to slavery and burning, to free themselves from their chains. The time had not yet come. But then one of Batu's successors, the savage Mamay, with ever-growing cruelty, tried finally to subjugate the Russian land. The time had come for the final and decisive struggle. Prince Dimitry of the Don went to the Trinity Monastery to the Holy Abbot Sergius for advice and blessing; and the holy Sergius gave him not only solid advice, but also his blessing to go against Mamay, foretelling success in his undertaking and sending with him two of his monks—Peresvet and Oslyabya—two heroes as help for the warriors. We know from history with what enthusiastic devotion to their suffering native land the Russian people went to battle. And on the famous Kulikovo field, Mamay was defeated, although only by tremendous sacrifices, and thus began



ALEXIS, METROPOLITAN OF LENINGRAD



NICHOLAS, METROPOLITAN OF KIEV AND GALICIA, EXARCH OF THE UKRAINE,
ADMINISTRATOR OF THE AFFAIRS OF THE MOSCOW PATRIARCHATE



SERVICE IN THE CHURCH OF THE TRANSFIGURATION IN COMMEMORATION OF DANIIL PRINCE OF MOSCOW, MARCH 17, 1942



NICHOLAS, METROPOLITAN OF KIEV, AT A SERVICE IN THE CHURCH OF THE TRANSFIGURATION, MOSCOW, MARCH 17, 1942

the freeing of Russia from the Tartar yoke. Thus did the unconquerable strength of the Russian's love of his country, his irresistible will to see Russia free, vanquish the strong and cruel enemy who had seemed invincible.

The same features of a general national resurgence characterized the battle and victory of St. Alexander Nevsky over the Swedes at Ladoga and over the German knights in the famous battle on the ice at Lake Chud, when the German Army was completely destroyed. Finally, there is the famous epoch of Russian history of the "patriotic war" against Napoleon, who dreamed of conquering all peoples and ventured to make an attempt on the Russian State. By the will of Providence he was allowed to reach Moscow itself, to strike at the heart of Russia, only, as it were, in order to show what the Russians were capable of when their Fatherland was in danger and when almost superhuman efforts were needed to save it. We only know very few of the names of those countless hero-patriots who gave their blood to the last drop for their Fatherland.

There was then not a single corner of the Russian land which did not send help to the mother native land. And the defeat of that clever general was the beginning of his complete downfall and the destruction of all his bloodthirsty plans.

It is possible to find an historical analogy between the situation of those times and the present. Today the Russian people also battles, with unexampled unity and an exceptional surge of patriotism, against a strong enemy who dreams of crushing the whole world and barbarously sweeping from his path everything of value that has been built up during centuries of the progressive efforts of humanity. This struggle is not only a struggle for one's native land which is in great danger, but, it can be said, for the whole civilized world over which the sword of destruction is suspended. And just as the Russian people was called during the Napoleonic era to liberate the whole world from the madness of tyranny, so today has fallen to our people the high mission of delivering humanity from the villainies of fascism, of giving back freedom to the enslaved countries and of establishing everywhere peace, which has been so insolently destroyed by fascism. The Russian people marches to carry out this holy object with complete self-denial. Every day, from everywhere, news comes of the successes of the Red Army and of gradual disintegration in the fascist camp. This success is achieved by the indescribable efforts and unseen exploits of our marvellous defenders amid the unceasing rumble of guns and the terrible screaming of infernal shells, the alarming and treacherous sounds of which cannot be forgotten by anyone who has heard them, in an atmosphere where death hovers and where everything testifies to the suffering of the living human soul.

But victory is not only forged on the fronts, it is brought about behind the lines among the peaceful citizens. And here we see an unusual upsurge and will to victory, an unshakable confidence in the triumph of right and a conviction that "God is in Truth, not in Force", as St. Alexander Nevsky said, striking terror in his enemies, the infamous ancestors of the present still more infamous fascist barbarians.

In the rear, which under present conditions of war is almost the same as the front, both old men and women, even growing children, actively participate in the defence of their native land.

It is possible to point to innumerable cases where people who would seem to be completely unconnected with war and warlike activities have shown themselves to be most fervent helpers in the fight. I will relate a few random examples.

An alert sounds in a town; men, women and young people hurry to defend their homes against the bombs, regardless of danger. They cannot be kept at home; they cannot be driven to the shelters. In my presence, a schoolboy of 12, whose mother told him not to go on the roof during the raid, told her with conviction that he could put out bombs better than grown-ups, that his father was defending the country, and that he must defend his house and his mother. And actually this young patriot showed himself to be in advance of many grown-ups and put out four bombs in a few days. How many cases there are of the very young and also elderly people who try to conceal their ages in order to volunteer in the Red Army. One old fellow shed bitter tears in my presence because he was refused admission as a volunteer in the Red Army and he was thus deprived of the possibility of bearing his share of the defence of the Fatherland. This is, indeed, the will to victory, which is in itself a guarantee of victory. And here is another case from real life. A man leaving a church gives some coppers to an old beggar-woman. She says to him: "Thank you, father. I will pray for you and also that God should help to overcome the bloody enemy—Hitler!" Is not that also will to victory!

And here is a mother who has seen her airman son off to the southern front, where she later learns there is violent fighting. She is sure her son has perished, but she subordinates her feelings of motherly grief to her feelings of love of country. After weeping much in God's Church, she says almost with joy: "God has given it to me to bear my share of help to our native land." I know many cases where people in the poorest circumstances have saved roubles in order to do their bit for defence needs. One very old man sold his only possession of value—a watch—in order to make a personal sacrifice for defence.

All these are facts which are taken at random from life, but how they testify to the feelings of love for the native land and of will to victory! There are many such cases, all of us know of them, and they prove better than any words the invincible strength of patriotism which has embraced the whole Russian people in this hour of trial. They bear witness to the fact that verily the whole people, both in deed and in spirit, has risen in arms against the enemy. And when the whole people rises, it is invincible.

As in the time of Dimitry of the Don, of holy Alexander Nevsky, as at the time of the Russian people's struggle with Napoleon, the victory of the Russian people is due not only to their patriotism, but also to their deep belief in God's aid to the righteous cause. Just as at that time the Russian Army and the whole Russian people were shielded by the Blessed Mother of God, the warrior's patroness, and had the blessing of the saints, so too now we believe the whole heavenly host is with us. It is not for any merits of ours before God that we are worthy of this heavenly aid, but because of those deeds, those sufferings which every Russian patriot bears in his heart for his beloved "Mother native land."

We believe that now, too, the great intercessor for the Russian earth, St. Sergius, sends his aid and blessing to the Russian Army. And this belief gives us all renewed, inexhaustible strength for stubborn and untiring struggle. And whatever horrors should overtake us in this struggle, we will be unyielding in our belief in the final victory of truth over lies and evil, and in the final victory over the enemy. An example of this faith in final victory of right, not in words but in deeds, is seen in the unparalleled deeds of our glorious warrior-defenders, who struggle and die for our country. It is as if they were saying to us all: "The great cause has been entrusted to us; we manfully took it upon ourselves and were faithful to our native land to the last. Amid all the trials and all the

horrors of war, such as have not been since the beginning of the world, we have not wavered. We have stood for the honour and happiness of our native soil and have fearlessly given our lives for it. And in dying we leave you our testament also to love our country more than life when your turn comes to stand firm for it to the last and to defend it."

SERMON OF NICHOLAS, METROPOLITAN OF KIEV

At the Liturgy in the Epiphany Cathedral in Moscow, 3 August, 1941

The insidious, treacherous attack of Hitler was unexpected for our country. Hardly had the news spread like lightning through the country than the whole of our people many millions strong was aroused from one end to the other of our immense Fatherland. In complete unity, as one man, the Russian people stood up bravely for the defence of the holy frontiers of their land. A most tense, great and holy patriotic war for the Fatherland is raging. The blood of our brother Red Army men flows on the fields of battle. Already much blood, even that of peaceful citizens, has been spilled by the evil enemy; the hearts of everyone left behind beat in unison for the one, holy, common cause, for the defence of our country.

In this common holy suffering, where is the place of the believing Soviet citizen?

All the Orthodox of our country should, at this time of trial, be in the forefront of the others, both at the front and behind it, shoulder to shoulder with the whole country, like children of a single family of the Soviet peoples.

It is not only the holy duty of the citizen which calls believers to the defence of their country, but also their duty as faithful Christians. Christ's teaching demands from each of his followers supreme love of country and its defence against enemy encroachments.

We know how sublime, sacred, is the feeling of patriotism. This feeling of unlimited love of the native land is deeply rooted in the spiritual nature of the Slav. It is sung and described by our writers and classical poets in their immortal works, such as *War and Peace*, *Poltava*, and numerous others.

Painting in verse a picture of the Battle of Borodino, our great Russian poet Lermontov, whose centenary we celebrated some days ago, puts an ardent call to stand firm for the country's freedom in this battle into the mouth of an old soldier:

> Already we go to destroy like a wall,
> Already we shield with our lives
> Our native land.

And:

> We both promised to die,
> And kept our oath of loyalty
> In the Battle of Borodino.

The Russian from century to century lived and lives with this powerful and at the same time tender love of his native land. But with us believers, as we have said, this love towards our native land becomes a Christian duty: it is

illuminated with the evangelical light of Christ's commandments. In loving, serving and defending his native land, the Christian fulfils one of his earthly callings.

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And indeed we can observe at this moment the powerful religious-patriotic impulse of the believers in our country. We saw it above all in the area in which we worked, in the Western provinces of Ukraine and Byelo-Russia, where the first treacherous blows of the enemy fell. We soon heard of the widest and brightest manifestations of these religious-patriotic feelings of Soviet believers in Moscow, in Leningrad and in all other places in our boundless land. It could not be otherwise! A particularly bright flame of patriotism flares up in the all-embracing experiences during times of the country's heavy trials: specially strong waves of faith rise in the Orthodox breast and, deepening and becoming tenser through these experiences, the faith draws men to particular deeds of heroism in the name of Christ's commandment: "Greater love hath no man than this, that a man lay down his life for his friends."

Our Orthodox population in the Western provinces of Ukraine and Byelo-Russia returned to the bosom of mother native land and Mother Church in September 1939. From that time it began to breathe deeply. For almost two years Orthodox people prayed freely in their churches, and made enthusiastic pilgrimages to their holy monasteries. Parishes which had been converted to Catholicism returned to Orthodoxy with open manifestations of religious joy. These two years of the life of the Western provinces of Ukraine and Byelo-Russia, when they were united in the single family of the Soviet peoples, were a happy quiet epoch for the faithful.

It is not surprising that the news of Hitler's despicable attack on our country aroused a wave of Christian patriotism in the hearts of the Orthodox masses and inspired them to the defence of their native land and the faith.

Everyone knows what Hitler bears on his banner with his delirious race theory, his pagan outlook on life and cult of the heathen god Wotan. Hitler openly teaches that the Slavs—including both the Ukrainians and the Byelo-Russians—are the lowest race, which the Germanic people have been called in part to exterminate and in part to enslave as "draught cattle". And is it likely that Hitler would give his "cattle" the right to believe in and confess their faith openly? Does not everyone who reads the newspapers know how Hitler has mocked at Christianity in his "own" country, reviving pagan festivals and ritual; how he persecutes Catholicism and its clergy "at home"; how he treats the Orthodox clergy, the Orthodox Churches and their rank-and-file believers in Yugo-Slavia, Greece and Bulgaria? Is it not clear that all Hitler's cries about the so-called "defence of Christianity," the "Christian crusade" in the name of this "defence" are a pretext of the hypocritical enemy who does not shrink from any means for the attainment of his base aims of the destruction and enslavement of the "lower races"? Yes, this should be clearly realized by every believer. Both the Western Ukrainian and Western Byelo-Russian Orthodox understood this well; with the enslavement of the Slav peoples Hitler is going to take from them their freedom of conscience and belief. So the wide masses of the West Ukrainian and West Byelo-Russian Orthodox population, together with the rest of the Soviet patriots, stood bravely with their lives in defence of the country and the faith, and were not seduced by any false and vociferous

promises made by him who tears to shreds even the most solemnly signed treaties and assurances. We personally observed this high religio-patriotic impulse in a number of places in the Western provinces. The believers at once filled the churches with prayers for victory. Shoulder to shoulder with the rest of the citizens, they showed fierce resistance to the enemy and entered the ranks of the People's Guards. They immediately started to organize partisan activities in the rear of the enemy.

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On the first day of the great patriotic war the head of the Orthodox Church in Russia, the Acting Patriarch, Metropolitan Sergius, a venerable old man of 74, published his appeal to all believers of our country.

In this proclamation he appealed with all his conviction to the patriotic feelings of the faithful and called upon them to fulfil their holy duty to their native land, sanctioning this patriotic impulse with his Primate's blessing. In his appeal he proclaimed with the whole force of his authority: "Our Orthodox Church has always shared the destiny of the people, bearing their trials, rejoicing in their successes, and this time, too, it is not going to forsake its people, bestowing, as it does, the blessing of Heaven upon the forthcoming heroic exploit of the whole people."

And at the end of his appeal the first Hierarch of our Church expresses his firm belief in our victory over the enemy: "The Lord will grant us victory."

This appeal was read in Moscow Cathedral on 26 June at a solemn Intercession service for victory, and was accompanied by a special sermon by Metropolitan Sergius. The Orthodox prayed for victory over the enemy with tremendous enthusiasm, filling the large church to overflowing and avidly receiving the words of the appeal and the Primate's sermon. Tears dimmed the eyes of many. For God Himself, through His Church on earth, called and blessed the faithful for the holy patriotic war in defence of their native land. In praying, believers experienced in the depths of their souls the heaviness of coming trials, knowing that Hitler brings the terrors of violence, death and destruction with him, that Hitler comes with the object of destroying the Russian people, as well as the holy of holies of the faithful—Holy Orthodoxy.

The appeal of Metropolitan Sergius was sent out to all the Orthodox churches of our country. With the same enthusiasm, the same tears and the same religious and patriotic upsurge, believers received this appeal in the churches of Leningrad, in Kiev, and in other towns and villages. The words of this appeal coincided with the most holy feelings and convictions of the Orthodox, who knows that to defend his native land, to die for his native land, is the highest Christian deed.

And what we observed in the Western provinces of Ukraine and Byelo-Russia is also to be seen in the north and in the east and in all the corners of Russia. Fulfilling their most holy duty, all the Orthodox believers of our country give all their efforts to defend the country at the present time. With a tremendous upsurge and the firmest will to victory, they enter the ranks of the Red Army and the "People's Guards". They forge victory in the workshops, on the fields of the collective farms and in transport. The believers are encouraged to patriotic deeds not only by the consciousness of their civil and Christian duty, but also by that special blessing of the Holy Orthodox Church.

May the Lord Himself crown with the most complete success the holy

labours of all who do not spare their lives for the sake of a more speedy victory over the monster of the human race!

If the flame of pure love, bequeathed by Christ, burns in the heart of the Christian, then that heart does not need instructions as to how to manifest that love: it will itself feed the hungry and console those in distress and pity the poor. The same may also be said of the holy feeling of love for the native land: if the flame of patriotism is bright in the Christian heart, then that heart will find a way of expressing that fiery love of country by itself—both by works for the defence of the country and monetary sacrifices for the holy cause, and through indefatigable prayers to God for the granting of a most speedy victory and the spiritual support of those to whom the war has brought domestic sufferings and trials. If only this sacred flame would burn and blaze in our hearts! Let us be pure Christian patriots. We Russian Orthodox believers will fulfil our duty to our country to the end. Together with our Supreme Hierarch, we steadfastly believe that the fascist brute will be quickly destroyed and our country enjoy a peaceful and happy life. "Those who take the sword shall perish by the sword," said our Lord Jesus Christ.

EDICT OF THE MOSCOW PATRIARCHATE

To Nicholas, Most Holy Metropolitan of Volhynia, Exarch of the Western Regions of Ukraine and Byelo-Russia

CONSIDERED: The following proposal of the Acting Patriarch:

It is known on reliable authority that the Most Holy Metropolitan Nicholas, Exarch of the Western provinces of Ukraine and Byelo-Russia, having been forced to leave his headquarters in Lutsk, does not want to remain idle at such a responsible time. Travelling from place to place behind the front line, he keeps up the spirits of the local population untiringly by his holy service and pastoral words, which in turn give moral support to our fighting Red Army as well. Welcoming with all my heart the good undertaking of the Most Holy Exarch, I find it timely to make it possible for him to carry out his priestly work on a wider scale and to this end:

(i) To translate His Holiness to the still vacant see of the Metropolitan of Kiev and Galicia, Exarch of all Ukraine; and to grant to him on his appointment the outward insignia appropriate from olden times to the aforesaid see; the wearing of two *panagiyas*, and the bearing before him of a holy cross at divine service; and to confer on the Most Holy Metropolitan Exarch the general oversight of all the Orthodox bishoprics of Ukraine and also responsibility for appointments to vacant sees, on which the Most Holy Metropolitan will communicate his views to the Patriarchate at the earliest possible moment.

(ii) The exarchal duties for the dioceses of the Western districts of Byelo-Russia pass temporarily to the eldest of the hierarchs administering these dioceses there.

RESOLVED (by a resolution of 15 July, 1941, No. 50):

(1) That, in connection with the above proposal, there is to be sent (is being sent) to the Most Holy Metropolitan Exarch of the Western districts of Ukraine and Byelo-Russia an edict to be carried out, with instructions that he should communicate copies of it to the other prelates of Ukraine and Byelo-Russia.

(2) That the Chancellery of the Patriarchate will notify Orthodox parishes in Ukraine of the nomination made, with instructions to mention the name of the Most Holy Metropolitan Exarch after that of the Acting Patriarch at divine service, as ordained.

Acting Patriarch Sergius,
Metropolitan of Moscow.

(Seal)
15 July, 1941,
No. 610.

Executant of the Affairs of the Moscow Patriarchate,
ARCHPRIEST N. KOLCHITSKY.

THE ARCHBISHOP OF SARATOV'S EASTER PASTORAL MESSAGE

"CHRIST IS RISEN!"

The glad tidings bring special feelings of joy and delight to all corners of the earth. How much comfort and joy they bring to each one of us, and especially to those of us whose hearts are weighed down with grief for the loss of relatives and friends torn away from their nearest and dearest by inexorable death. The Easter-eve service itself, with its solemn ritual, somehow has the power to heal the deep wounds of the afflicted and offer them consolation and comfort.

Midnight draws near. . . . The candles flicker in the brightly polished chandeliers and in the hands of the worshippers, transfusing their festive faces and clothes with light. Silence. . . . The solemn tremulous minutes of waiting for the procession round the cathedral. The church crammed to overflowing with worshippers, and a huge crowd standing around. Now as never before the soul thirsts for tidings of the resurrection.

The resurrection of Christ and after Him of all mankind gives us not only patience to bear our sufferings but even a holy consolation in them.

Does the thought of death in battle for the beloved Fatherland frighten us? "Let no man fear death. The Saviour has delivered us from death." Does such death mean parting from those near and dear to you: father, mother, wife and beloved children? Parting will not be for long, for, "The dead shall be resurrected and all mankind shall live again."

Heavy are the sufferings of those who have had to leave their homes, their native villages and towns, fields, rivers and forests. But Easter means deliverance from grief, for it makes it possible for us to pray: "May they who have been afflicted, O Saviour, be glorified in Thy Heavenly Kingdom."

The children of Hell who have raised the sword against our Russian people and against the whole world will soon, very soon, perish ingloriously.

Truly blessed and holy is this night of Salvation, the radiant harbinger of the shining day of resurrection.

Our souls are permeated with one single feeling: that of expectation of the resurrection of the dead and of the future life. The human body decays, but its immortal soul flies to God, Who created it for eternal life. There shall live on earth to all eternity also the memory of the glorious immortal deeds of the people great and small whose aim in life has been to serve their fellows through love.

Service of this kind gives joy, when a man devoted to his fellows lays down his life for the holy cause of love, when a warrior or commander does not spare his life for the sake of the well-being and happiness of his people. Nakhimov,

Kornilov and many of our contemporary great and glorious heroes died such a glorious death . . .

And now the sweet, long-awaited, long-desired resurrection hymn is heard and the arches of the church resound with the words: "Christ is Risen!" And the heart beats joyfully. O Death, where is thy sting? Where, Hell, thy victory? Christ is Risen! Your soul echoes the words: Christ indeed is risen! Why, then, weep, lament? There is no death: man has eternal life. No, the brave warrior, defender of his native land, is not dead beyond recall. Enemy bullets may have pierced his body, but his soul and his sacred love of his country live on for ever.

There is general exultation of the congregation. The voices of the choir re-echo in the lofty arches of the church. What could be more meaningful, more profound, than the Easter hymn, the oft-repeated "Christ is Risen"?

And now another picture. Outside the church on the public square Easter mattins is in progress. Here the still night is broken by the sonorous song of the people: "Christ is Risen!" A crowd of many thousands sings the Easter hymn in unison: the children of one Father are singing, assembled in one common joy.

Christ is Risen! The corner-stone of all Christian faith. There is nothing on earth more precious than the tidings: "Christ is Risen!" How joyful one feels as the priest proclaims them: "Christ is Risen!"

This sets the tone to the whole of the Easter service. Like an electric current the words vibrate through the crowd: "Christ is Risen!" Like a refreshing and life-giving storm the mighty words of conviction: "Indeed is risen," ring out, strengthening faith and bringing sweet tears of happiness to people's eyes. A burst of holy rapture convulses human breasts and pours out impetuously, elementally, uniting and blending together all Christians, all mankind into a single whole, into one heart aflame with sacred fire.

For now inside and outside the cathedral people are assembled in brotherhood to celebrate victory over death. Their voices echo and blend in a solemn, world-filling hymn of praise to Christ. May it transfuse the sky and touch all the earth with a tremor of joy on this Easter midnight, victorious and triumphant as the roaring of the ocean waves.

May this midnight hymn bring joy and consolation too to those who have lost their dear ones, fathers, mothers, wives or children, and say to them that their loss is only a temporary one.

How much this mighty paschal hymn can teach us! It teaches us love for the suffering and especially for children, deprived of mother's love and father's care. And the sacred fire of love for children has already been kindled: a great number of patriotic citizens have taken it upon themselves to replace the maternal care and affection for children whose parents have perished in the war.

A fine and splendid beginning has been made by the women of the "Red Hero" organization, who have adopted children left without mothers and kindred. Their noble action is respected by the people.

And among us in Kuibyshev too, many women patriots have followed their example. But how many children there are, homesick and longing for their mother's care! Think of this, women, as you rejoice today at this Easter celebration.

Mother, wife, patriot, can you remain indifferent to the thought that the life and happiness of a little orphaned child may depend on you? Go today to the childrens' homes and schools, succour the little ones' wounds, warm them

with motherly affection, replace for them the parents who have died at the hands of the fascist monsters. Give back a home and family to some of them.

Go to the children's homes and organize relief work. The little ones' clothes need to be washed and cleaned. What mother would not do this for her own offspring?

Do not let children remain uncared for in the heavy years of this patriotic war.

Take the children into your own homes, make arrangements to adopt them. Let the children of our unconquerable dear Fatherland grow up healthy and strong, free from the bitterness of being orphans.

History is writing many brilliant and sometimes heroic pages in the lives of the nations. Awake, then, human thought and human heart!

Be filled with love for mankind, be radiant with love for children. Your love will soothe these travellers who have only just started on life's journey and this love of yours will arouse deep in their souls a rightful, free, industrious life, the flowers and fruits of goodness. Celebrating the victory of life over death, let us recognize that the whole significance of human life on earth lies in spreading kindly and practical love among your fellows and that only if we do this can we really exult in this triumphant hymn to the resurrected Christ, this hymn which inspires us with unshakable faith in the universal resurrection of all peoples to glory and peace and righteousness. Christ is risen!

ANDREW, ARCHBISHOP OF SARATOV.

1 April, 1942,
Wednesday in Easter Week.

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(EDITORS' NOTE: The author of the Easter message to Christians, printed above, Archbishop Andrew of Saratov, was interviewed on 24 December, 1941, by a correspondent of Associated Press, Gilmore Eddy Lehner King. The Editors thought it suitable to reproduce here the contents of this interview.)

Correspondent: To what extent and how far is the Church helping in the defence of the country?

Archbishop: The Russian Church has never stood aside at critical moments in the country's history, but has always gone to its assistance. And now, today, when grim danger has threatened our native land, the Church is again coming to the Fatherland's assistance. It has intensified its prayers for victory over the wicked and perfidious enemy; in the person of its Supreme Hierarch, the Metropolitan Sergius, it has appealed to its believers to devote themselves all together to the defence of their country; and collections are being made in the churches to raise money for the defence fund and the purchase of warm clothing for the soldiers.

Correspondent: To what extent is freedom of religious profession restricted today in the U.S.S.R.?

Archbishop: The Soviet Power has never restricted freedom of religious profession. The Soviet Power firmly adheres to the principle of toleration for all religions, and this toleration is guaranteed by a special article in the Constitution. The Soviet Power has taken reprisal measures against sections of the clergy and their congregations, not for their religious beliefs but on account of activities directed against the existing Soviet regime. It must be remembered

that before the revolution the Church was in the service of the tsarist government and enjoyed numerous privileges and advantages (the higher clergy especially). It was hard for the clergy to relinquish these privileges. Some of them lived in the hope that Soviet power would be overthrown and themselves openly opposed it. The Soviet Power naturally could not leave such persons unpunished.

It was this that gave rise to the idea that exists among some people in other countries that freedom of religious profession is restricted by the Soviet Power. For a proper understanding of the question it is necessary clearly to differentiate between the attitude to religion of the governmental power on the one hand, and on the other that of the various public organizations carrying out anti-religious propaganda, such as, for instance, the Society of Militant Atheists.

Correspondent: Have any changes taken place in the position of the Church since the war broke out?

Archbishop: No, none at all, since the Church was not restricted in its activities either before or after the outbreak of war.

Correspondent: Do you expect that after the victory over the enemy has been achieved relations between the Church and Government will remain the same or that they will change for the better or worse?

Archbishop: Relations between the Church and the Soviet Power will remain the same after victory has been won. For the clergy say themselves that the Soviet Power has never persecuted them for their religious beliefs and they for their part are not opposed to the Soviet Power. Therefore there cannot be any changes.

Correspondent: Certain Roman Catholic circles in America compare the attitude to religion in Germany to that in Russia.

Archbishop: The Roman Catholics in the U.S.A. have been misled by the story that the Soviet Power interferes in matters of religion. There is a great difference between the Soviet Power's attitude to religion and that in fascist Germany. . . .

Correspondent: What percentage of the population attend churches at the present time?

Archbishop: In difficult times of general calamity believers seek consolation by prayer in church. Therefore the churches are particularly full of worshippers.

Correspondent: What percentage of servicemen visit the churches?

Archbishop: Few servicemen visit the churches. In all churches solemn Intercessions for the victory of our arms and of those of the Powers allied with us, including America, are being offered up.

In conclusion, Archbishop Andrew expressed a hope that America, being a rich country where there was a great deal of gold, would give generous brotherly assistance to her ally, Russia. Gilmore answered in the affirmative.

OUR COUNTRY'S CROWN OF THORNS

Sermon preached by the Archpriest A. P. Smirnov in the Kazan Patriarchal Cathedral in Ulyanovsk, 4 December, 1941

On 22 June, 1941, our beautiful land put on a crown of thorns. From under the sharp needles, the first ruby drops of sacrificial blood fell over its face,

fulfilling the Gospel precept: "Greater love hath no man than this, that he lay down his life for his friends."

On that day our country and all who dwell in it took on their shoulders the great and glorious cross of the Holy War of Liberation.

Christian wisdom has always made us have in mind the necessity of bearing a cross in the struggle with the forces of Evil in the world; but the same wisdom has also taught us that there is never any necessity to seek such a cross for ourselves, since a cross has already been laid on each of us through the loving providence of God in the shape of the many sufferings already existing in the world.

So now we all—citizens of our great country—have had such a cross and crown of thorns laid on us.

When Christ our Saviour approached His agony at Golgotha, He said: "For this hour was I born, for this hour came I into the world." So for us too the days of peaceful happy constructive life have suddenly come to an end and in their stead lies before each one of us the road of suffering (*via dolorosa*), along which we must bear our cross. And before setting out on it we ought to say to ourselves: we too, plainly, are at this hour born, are first come into the world. All our previous existence was as though it were only a preparation for this moment.

The leader of our Church, the Most Holy Metropolitan Sergius, showed in his sermon how war brings not only misfortune but profit also. It clears the air and disperses all kinds of impurities. The Metropolitan expressed the hope that the storm of war would serve to clear our spiritual atmosphere and carry away all the fatal impurities, indifference to the well-being of our country, and that it would strengthen our faith and courage in suffering.

To many of us and those dear to us, moments may come in these days when misfortune and unhappiness seem to rain down upon us, when earthly happiness totters and to some it will seem as though there was no hope of happiness left. It is at moments such as this when the precarious treasures of the world, which "the moth and rust corrupt and thieves break through and steal", are crumbling into nothingness, that we must acquire another treasure, incorruptible and imperishable, that will strengthen our courage.

For us Christians this treasure must be our faith, a faith that consists not in words and lips but in hearts, actions and heroic deeds.

What is the Christian faith? It is: "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi, 1). "The darker the night, the brighter the stars; the deeper affliction, the nearer is God!" Stars invisible in daylight shine bright at night-time. So faith is at its strongest at times of affliction and woe. Indeed, it is precisely at those moments when everything seems to be crumbling under our feet that it can be revealed whether we have any faith at all. The soldier shows his courage not in training but on the field of battle: under fire, in the face of death. The author of the Psalms gave expression to faith of this kind in the words: "If my heart is shattered, Thou, O God, shalt be my heart." Not to abandon God even when it seems as though he had abandoned you—that is what real faith means. An example of this is the founder of our creed (Heb. xii, 2) when He lay dying on the cross and His Heavenly Father's treatment of Him wrested from his lips the tortured question. "Why hast Thou forsaken me?" and He addressed Him with the words, "My God, my God."

So you and I, my brethren, with the spectacle of the Author and Finisher of

our faith before our eyes, will pray to God on high: "Almighty God on high, Almighty God, Father of us all. Thou art our God from the moment of our conception. We are Thy devoted servants from our youth upwards . . . Against Thee alone do we transgress, but Thee alone too do we serve. We will not bow down before alien gods. For Thou knowest the magnitude of our sins but Thy infinite mercy prevails over them. We cast ourselves and the despair of our souls at the feet of Thy infinite compassion. We cast ourselves and all our sins into the boundless ocean of Thy ineffable mercy! . . .

"It may be that we have provoked Thy magnanimous goodness and that our enemies have been sent as a rod of anger and scourge of indignation for our sins, even as the ancient Assyrians appeared as a chastisement to the Israelites.

"But Thou, O Lord, saidst by the mouth of Thy prophet Isaiah: 'When I punish My people with war by the Assyrians, I will mend them. O woe then to that rod, woe to the Assyrians. All of them, like a needless tool, I will cast into the fire and utterly consume.'"

The world is weary of suffering, soaked in the blood of the contemporary Assyrians who, deceitfully using Thy name as a cover and, as it were, in Thy name, have inundated the earth with an ocean of grief and tears. We wish to believe that soon, very soon, the time will come when Thou wilt drive them out and cast them into the fire to be consumed as a useless tool . . . And then Thou wilt restore to us blessed, happy peaceful days and the people of our towns and villages will once again contemplate the beauty of Thy divine world in peace. Gazing in admiration at the star-spangled sky they will no longer hear the threatening roar of enemy aeroplanes, bearing death-dealing bombs, and they will be able to exclaim with joy and without having to hide from the light: "Blessed be our God who lightens the day with the glow of the sun and who makes the night bright with the light of the stars."

We shall believe that this day is sure to come. It will mark the beginning of a new existence, blissful and happy for humanity. For not for nothing is the sacrificial blood of our warriors being spilt. Not for nothing are the drops of blood gushing from under the crown of thorns on the face of our beautiful, long-suffering country. They will have their great historical consequences.

There is an old legend which tells how a monk found the crown of thorns which had been placed on Christ's head as he was crucified. The monk put it on Good Friday on the altar of his church. On Easter morning he went into the church to remove this bloodstained crown of Our Lord from the altar . . . But when he opened the door and went in he found that the whole church was suffused with a lovely perfume and that the first rays of the sun were falling on to the altar through the eastern window. The crown of thorns was still lying there, but from the thorns flowers had grown, flowers of extraordinary beauty and of the sweetest perfume.

The meaning of this story is that the best, the most unfading flowers can only grow from a crown of thorns. We believe that our native country's crown of thorns will produce such flowers. All that is best in humanity—its culture, its world civilization, its science, its law, its art, its literature and its technical knowledge—will combine after the war to transform the earth, watered by sacrificial blood, into a flowering garden.

Let us trust that when the days of our sufferings in the cause of truth are over, the day too will come of the establishment of this truth both in our own country and throughout the world world.

ON BISHOP POLICARP SIKORSKY'S TREACHERY

(EDITORS' NOTE: During the temporary occupation by the Germans of districts of the Ukraine, an event occurred which caused great sorrow to the Russian Orthodox Church: a suffragan of the diocese of Volhynia, Policarp Sikorsky, Bishop of Vladimir, Volhynia, having broken away from the Russian Mother-Church, declared himself head of an autocephalous church in these districts of the Ukraine and entered into collaboration with the German invaders.

This event called forth an immediate fiery response from the head of the Russian Orthodox Church, the Acting Patriarch. Two letters from the latter and the pronouncement of the ecclesiastical court on the case of Bishop Policarp are reproduced by us in the following section.)

TO THE ORTHODOX FLOCK OF THE UKRAINE

BY THE ACTING PATRIARCH SERGIUS, METROPOLITAN OF MOSCOW AND KOLOMNA

Information has reached me, the authenticity of which I have no reason to doubt, that the Bishop of Vladimir, Volhynia, Policarp Sikorsky, has officially called upon the German Commissar in the town of Rovno, has called himself Archbishop of Lutsk and Kovel and at the same time head of the Orthodox Church in the districts of the Ukraine seized by the Germans, has declared his implacable hatred of the Soviet regime, and promised loyalty to and co-operation with the German authorities, the supposed "liberators" of the Ukrainian people.

Leaving to a later occasion a detailed examination of this sorry affair, I hasten now to warn the Orthodox flock and the clergy of the Ukraine about this fresh wolf in sheep's clothing who, under the pretence of serving the aspirations of the Ukrainian people, is trying to draw the Orthodox flock out of the safe confines of the Church to a false path of schism and dissension.

Sikorsky's action seems to me of an exclusively political and not a Church nature. He has done what he has done not on his own initiative but under orders from a political party.

He was always a secular official. At the time of Petlyura he was chief of a department of the Ministry of Education, and, when the Petlyura movement was smashed, he took refuge, like many others, in Poland.

Sikorsky took holy orders and became a monk when he was 50 (he is now 65), also probably under orders from a political party, which would be able in future to count on his being appointed a bishop for their political interests.

According to well-informed circles, Sikorsky was in fact consecrated Bishop of Lutsk in 1932, on the insistence of the authorities and as a favour to the Petlyura party. And he remained an open Petlyurist as monk and bishop: bragged of his dislike of the "Muscovites", tried to speak nothing but Ukrainian and evaded holding services in Old Slavonic.

The Orthodox flock felt, of course, that they had before them not a priest but a party politician, and one alien at that to the traditions of their Orthodox forebears. Consequently, Bishop Policarp Sikorsky enjoyed neither love nor authority among them.

Sikorsky continued to be just as Petlyurist at heart, though not so openly, after having submitted to the authority of the Moscow Patriarchate in 1940.

As is known, our Patriarchal Church, in accordance with the apostolic teaching concerning the origin of governmental power, demands loyalty to the Soviet regime from its clergy. Some who disagreed with this quietly resigned and others fled abroad. Such irreconcilibility is impossible to justify, of course, from the point of view of Christ's teaching, but it cannot be denied to possess a certain openness and integrity.

Sikorsky did not avail himself of either of these solutions. He remained in our Church and, together with the rest of the clergy, referred in the services to the Acting Patriarch as his lawful head, that is to say, formally renounced the Polish autocephalous claim. He prayed for the Soviet Power—or, at any rate, did not refuse to utter such prayers.

Now we know that Sikorsky, while doing all this, was only waiting for a suitable turn in politics to use his high office for purposes of treachery.

Among politicians duplicity of this kind is perhaps not surprising, but as the Church understands these things, Sikorsky's behaviour is an attempt to retain office for his own covetous ends by systematic deceit—in other words, he is guilty of simony, one of the gravest crimes, punishable by unfrocking.

A second thing is known: in the German newspapers of December 1941 it was stated that the "Fellowship of Ukrainians" (Zemlyachestvo Ukraintsev), as the Petlyura party in the Polish Government-General is called, has declared itself as one of the dioceses of the Orthodox Ukraine Autocephalous Church.

The Metropolitan Dionysius, who is at the head of Polish Autocephality, applied to the German Ministry of Church Affairs for the recognition of the new diocese and the German court at Berlin confirmed its registration.

Observe that it is not a question of the autocephality of the Polish Church, which existed under the Polish government and was presided over by Dionysius, but of a newly instituted autocephalous Ukrainian Church.

The Orthodox Ukrainian dioceses which were included in the Polish Republic are declared independent on Church matters not only of Moscow (on which Polish autocephality was based) but of the so-called Polish autokephalous Church itself.

The part played by the Metropolitan Dionysius is not quite clear. Either he preferred Ukrainian autocephality under fascist protection to Polish autocephality which had ceased to be more than a name, or else he is playing up to the rebels in the hope of preserving his position in the "Government-General".

The autocephality of the Ukrainian Church has been sanctioned not by the Church itself—for instance, by some council or assembly of hierarchs called together at least for appearance sake (as was the case, more or less, in Poland). Autocephality has been sanctioned by a secular organization, that is, by a sort of student or political club not even on Ukrainian territory but somewhere on foreign soil, and with the approval, perhaps even at the suggestion, of an alien, German, government, which is, moreover, at war with the Ukraine.

This Ukrainian autocephality, coming out of the blue, is designed to follow in the wake of the German armed forces, with the help of which the autocephalists will subjugate their countrymen to the new Church, whether they will it or not.

In former times councils used to be convened to deal with wilful acts of individual hierarchs who disobeyed the Church's canons, who intruded themselves into other dioceses or wilfully seized sees. Today we are witnessing the

emergence of a whole group of such dissentients (more politicians than churchmen), specially organized for a campaign against the Ukraine and the seizing of its eternal sanctuaries and its subjugation to a newly invented religious administration.

And all this is being done hand in hand with the sworn enemy of the Slavs, who is devastating our country, exterminating defenceless old men, women and children, and burning alive our Red Army men and the sick and wounded.

Under the eighth rule of St. Gregory of Neocaesarea, "Christians who join the barbarians in attacking fellow Christians" are not accepted as penitents until there has been a special ruling about them by a Church Council. But this rule is concerned with aiding barbarians in pillaging. What the newly arisen band of autocephalists desire is forcibly to alienate Ukrainians, with the assistance of the fascist barbarians, from their age-old loyalty to the Orthodox Church.

Criminal behaviour of this kind among Church people is more than was foreseen by these holy canons.

If it is difficult to find words harsh enough to express the gravity of the crime committed by the laymen who make up this group and to assess its grossness in the eyes of God, the Church, their co-religionaries and fellow countrymen, what is to be said of a hierarch who has placed himself at the head of this criminal undertaking?

He has already hastened to ingratiate himself with the enemy, hoping that the fascists would leave him and his agents in full control of Ukrainian Church affairs. He is already promising complete loyalty to the enslavers.

Thus he will assure his trusting flock in his sermons that those who have broken into their country are not enslavers but liberators. The cannibalistic orgies perpetrated by the fascists on their flight from our towns will be transformed in Sikorsky's sermons into "brilliant victories" over the Red Army.

Cynical despoiling of our ecclesiastical and national shrines will become a noble symptom of culture and civilization.

The author and director of the world-wide and bloody nightmare that is now being enacted before his eyes, the raging, psychologically abnormal Satanist Hitler, who openly jeers at Christian teaching, who has tried to substitute for the Bible his own pathological book *Mein Kampf* and who is already about to declare himself higher than any "that is called God or that is worshipped" (2 Thes., ii, 4), this man, Hitler, will probably appear, in Sikorsky's words, in the role of zealot for the Orthodox faith, defender and protector of the Holy Church.

Zealous like a lackey, Sikorsky will now invite the Ukrainians to kiss the hand that is rending them, out of gratitude for the singular "liberation" that Hitler in his magnanimity is presenting to them.

For the rest, Sikorsky can scarcely himself tell now to what lengths the ignoble role he has accepted may not lead him and how much he may not agree to in the attempt to please his new masters and seduce the Orthodox Ukrainian people.

Polish autocephality was set up against the will and wishes of the lawful head, the Blessed Patriarch Tikhon, and his lawful successors. Hierarchs who have joined the autocephality are subject under Canon 15 of the Dvukratny Council to "deprival of all priesthood".

The only reason why the Metropolitan Dionysius and the other bishops with him have not been deprived of their orders is because the Patriarchate is not hasty in measures of punishment, hoping that in due time the transgressors will

repent and return to the Mother-Church (as did many Polish hierarchs in Byelo-Russia and the Ukraine in 1939–41).

Sikorsky, who has dissented and declared himself head of a Ukrainian autocephality not only imitates the bad example of the Metropolitan Dionysius but multiplies the guilt of his dissent by the ignoble circumstances described above. And therefore, like others who have stolen Church dignities that do not belong to them and intruded into districts where they had no right to be, Sikorsky is subject to the same deprivation of all priesthood. Henceforward, his sacerdotal acts, in particular ordinations performed by him, are not valid and without grace, and any orders issued by him to the Orthodox parishes in Church matters are not binding for anyone (of the Dvukratny Council Canon 15, of the Holy Apostles Canon 35, of the Third Œcumenical Council Canon 8, of the Council of Antioch Canon 13, and many others).

In the name of God I conjure all members of the Orthodox Church not to succumb to the speeches of the seducer and not to enter into any fellowship with him, to hold on more firmly to our ancient Orthodox Mother-Church, which has given us spiritual birth, and to go forward only with her and by the path approved and marked out by her.

The most reverend hierarchs of the Ukraine I implore as a brother to stand on guard with courage and prayer and protect from the ravages of the destroying wolves our Orthodox flock entrusted to them by God.

SERGIUS,
Metropolitan of Moscow and Kolomna, Acting Patriarch.

Ulyanovsk,
5 February, 1942.

THE HEAD OF THE RUSSIAN ORTHODOX CHURCH, THE ACTING PATRIARCH THE HUMBLE SERGIUS, METROPOLITAN OF MOSCOW AND KOLOMNA

To the Orthodox Hierarchs, Priests and Faithful in districts of the Ukraine still occupied by the Hitlerite forces.

"CHRIST IS RISEN!"

It is with special emotion that I send this joyous news and universal Christian greeting to you who are veritably plunged in the darkness of fascist invasion. Not joyful is our present situation. But the more joyful therefore are these Easter tidings. For what could be murkier than hell? Yet even there ineffable joy was radiated when the resurrected Christ appeared and proclaimed: "Arise, ye faithful, for the resurrection." So too for us may this Easter be a symbol of the future victory of light over darkness, a symbol of our speedy liberation from the dark shackles of fascism and our return to a peaceful, happy existence in the "quiet light" of holy Orthodoxy.

In my letter of 5 February I gave a warning about the activity of Bishop Policarp Sikorsky who is spreading Church discord in your district. Reports have now reached me that in answer to my letter Bishop Policarp calls me an impostor, as if I had obtained the office of Acting Patriarch by illegal means, and continues his evil work. However that may be, I know now that my appeal, reproduced in the foreign Press, has reached Bishop Policarp and that

consequently my present epistle will also reach him by the same channels, and can be considered as being made known to Bishop Policarp.

Having this in mind, and in fulfilment of the trust reposed in me as Head of the Russian Church, I announce in this epistle the accusation of Bishop Policarp Sikorsky before the Canonical Court of the Council of Russian Hierarchs. The charges against him are as follows:

(1) When the western regions of the Ukraine and Byelo-Russia became component parts of the U.S.S.R., Bishop Policarp remained in communion with us, that is, he in fact renounced Polish autocephality and acknowledged the Moscow Patriarchate as his lawful spiritual authority. If Bishop Policarp did all this insincerely, only in outward appearance, with the object of protecting himself from Church trial and punishment for his adherence to Polish autokephality, then the guilt of Bishop Policarp is doubled, and equally the punishment which is due to him "as one who has lied and betrayed the Church of God" (Apostolic Canons, 13).

Throughout all his tenure of office, Bishop Policarp never once made an accusation against me which could justify his present canonical rupture with me. And it is only now when the criminal rupture has already been effected and I have drawn attention to his guilt that Bishop Policarp has started speaking about my being an "impostor", which probably in his heart he does not believe at all. Thus Bishop Policarp's renunciation of obedience to the Patriarchate and to me, being in no way justified canonically, is a direct infringement of Canon 15 of the Dvukratny Council and makes the condemned liable to "deprival of all priesthood".

Bishop Policarp is also liable to similar proceedings for his unauthorized taking to himself of the title of Archbishop of Lutsk, which does not belong to him, and of the title of Head of the Ukrainian Church, for his wanton interference with districts not under his jurisdiction, and for a whole number of canonical infringements connected with these, which in general make Bishop Policarp's priestly functions invalid and his orders unlawful and not binding on any of the Orthodox (see Apostolic Canons 14, 31, 35; Third Œcumenical Council, 8; Antioch, 13; and many analogous ones).

(2) In my appeal of 5 February, it is made clear that it is not so much Bishop Policarp or the Metropolitan Dionysius who must be considered the real instigators of the Ukrainian autocephality as "the Fellowship of Ukrainians" (Zemlyachestvo Ukraintsev), that is, the political society of the Petlyura party, which has been established by the German "Government-General" in Poland. As he has given himself and his office to the service of the "Fellowship", Bishop Policarp is of course liable under the canons to the same punishments as the latter. And indeed his guilt ought to be accounted greater than that of the rank and file, since he was placed in a position to be the teacher of others and not himself to be a disciple.

Having invented Ukrainian autocephality beyond the German frontier, the "Fellowship" makes it its aim to introduce this autocephality into the Ukraine without taking any notice of the canons, or of the rights and will of the lawful hierarchy, and is ready to fight the latter with all weapons, permissible and not permissible, not being afraid even of a formal breach with this hierarchy. To sum up, the "Fellowship" almost exactly reproduces in its programme "that machination and snare-setting for bishops" which is referred to in Canon 18 of the Fourth Œcumenical Council: "They shall be completely deprived of their rank."

The particular infamy of the plan consists in this: that its executors break into the Ukraine in the wake of the Germans, and while the latter will loose all their beastliness on the unarmed people and crush the economic and cultural life of the Ukrainians, the former will crush the age-old Church structure by implanting the autokephality.

Under Canon 8 of St. Gregory of Neocaesarea, traitors to Christianity who join the barbarians in attacking fellow Christians are not accepted as penitents until there has been a special ruling about them by a Church Council. How much more unpardonable is the crime of these traitors against Orthodoxy who are prepared to use the opportunity of the fascist-barbarian invasion to attack the Ukrainians spiritually, hand in hand with the invaders, and lead their countrymen out of the safe confines of the Mother-Church to a false path of schism and dissension. How can we find words harsh enough to describe the guilt of a Bishop who has betrayed his episcopal oath and his own conscience and placed his office at the service of this criminal undertaking?

(3) In addition to all this, we now hear that Bishop Policarp has gone to the Nazi authorities and repeated the words said long ago: "What will you give me, and I will betray Him?"

What can one call the agreement between Bishop Policarp and the Nazis, after all they have done before our eyes on our soil, but the most treacherous treason against the people and therefore against Orthodoxy? Thereby he has betrayed not only the local Orthodox Church; the whole Orthodox world prays with us for the crushing defeat of fascism, of this contemporary progeny of hell, as His Holiness the Patriarch of Alexandria, Christopher, has described it in a telegram to me.

Speaking in modern Church legal language, for all that is set out above Bishop Policarp is liable to deprivation of rank and monastic position and dismissal from holy orders. By the regulations existing in our Church, anyone accused of crimes liable to such penalties must as a preliminary measure to the trial be forbidden to celebrate services (thus, also to take part in Church administration) until such time as he repents or until the Court has given its judgment. Of such suspension of Bishop Policarp Sikorsky I hereby, in this epistle, notify the Bishop himself and all the Church community.

It should be mentioned that an exchange of opinion between myself and the Œcumenical Patriarch and the Patriarchs of Antioch and Jerusalem has demonstrated complete unanimity of views concerning the necessity for a Church trial of Bishop Policarp for these very grave crimes against our Holy Orthodox Church of Christ.

If Bishop Policarp obeys my prohibition I shall be "magnanimous and the affair shall be investigated at a Church Council, and my judgment will be either confirmed or corrected" (Sardica 14). If he disregards the prohibition and continues to perform services and episcopal functions, he "will be pronouncing sentence on himself" (Carthage, 38, or, according to the Greeks, Syntagma, 29) and I and the Council of our Hierarchs hereby declare that from the moment he dares to disregard my prohibition he becomes deprived of all priesthood and monastic position. In other words, when after reading this letter, you, Orthodox hierarchs, priests and flock, see Bishop Policarp celebrating any services or episcopal functions, you will know that you have before you not the Orthodox Bishop Policarp but the plain layman Peter Sikorsky, stripped of all priesthood and episcopal authority. And may Our Lord Jesus Christ protect His flock from such wolves, who destroy it. May God arise and scatter His enemies.

The grace of Our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Ghost be with all who preserve the Holy Orthodox faith and who obey the voice of our Holy Mother-Church. Amen.

ACTING PATRIARCH, HUMBLE SERGIUS,
Metropolitan of Moscow and Kolomna.

28 March, 1942.

An ecclesiastical decree on the case of Bishop Policarp Sikorsky was promulgated by the Acting Patriarch with the Council of Russian Hierarchs. This decree is reproduced here in full.

Decree No. 12,
28 March, 1942,
of the Acting Patriarch with the Council of Russian Hierarchs.

CONSIDERED:

The Easter epistle of His Beatitude the Acting Patriarch: "To the Orthodox Hierarchs, Priests and Faithful in the districts of the Ukraine still temporarily occupied by the Hitlerite forces," and the announcement of the accusation before the Council of Russian Hierarchs of Bishop Policarp Sikorsky, accused of activities described in the epistle.

RESOLVED:

(1) To acknowledge His Beatitude's ruling in the case of Bishop Policarp as just and canonically correct and to confirm it by vote of the Council.

(2) If Bishop Policarp has the prudence to obey the ban that has been laid on him, to allow him two months' grace (in accordance with Carthage, 38, or the Greek Syntagma, 29) from the day of the publication of this decree in which to submit his defence to the Moscow Patriarchate. To pronounce a final decision on the matter after examining this and summoning the accused to appear before the Court.

(3) If (which we hope will not be the case) Bishop Policarp "falling into the Devil's judgment" disregards the ban, to regard him from that moment as having divested himself of all sacerdotal position and monastic rank and all clerical designation.

(4) To publish this decision together with His Beatitude's Easter epistle and after publication to consider it as announced to the accused and to the whole Church community.

ACTING PATRIARCH, HUMBLE SERGIUS, *Metropolitan of Moscow and Kolomna.*
HUMBLE ALEXIS, *Metropolitan of Leningrad.*
HUMBLE NICHOLAS, *Metropolitan of Kiev and Galicia, formerly Patriarchal Exarch of the Western districts of Ukraine and Byelo-Russia.*
HUMBLE ANDREW, *Archbishop of Saratov.*
HUMBLE LUKE, *formerly Archbishop of Tashkent.*
HUMBLE ALEXIS, *Archbishop of Kuibyshev.*
HUMBLE SERGIUS, *Archbishop of Gorky and Arzamas.*
HUMBLE JOHN, *Archbishop of Ulyanovsk.*
HUMBLE ALEXIS, *Archbishop of Ufa.*
HUMBLE GEORGE, *Bishop of Vologda.*
HUMBLE PITIRIM, *Bishop of Kaluga.*

Ulyanovsk.

ANSWER TO THE UNAUTHORIZED ACTIONS OF BISHOP POLICARP SIKORSKY

By Archpriest Alexis Stanislavsky

From the Easter epistle of the Acting Patriarch, His Beatitude the Metropolitan Sergius, to the hierarchs, priests and faithful of the districts of Ukraine still occupied by the Hitlerite forces, I have learned that Bishop Policarp Sikorsky, making use of the temporary occupation of Ukraine by the fascists, has announced himself Head of an autokephalous Ukrainian Church, has called the Metropolitan Sergius an impostor, who has, as it were, seized the highest Church power in the All-Russian Church by illegal means. Both these misdeeds of Bishop Policarp came as a great surprise to me as a Ukrainian and a member of the All-Russian and Ukrainian Church Councils, and demand that I should speak my mind on these matters, so important from a canonical point of view.

So far as an autocephalous Ukrainian Church is concerned, it is desired neither by the clergy nor by the people. At the two sessions of the All-Ukraine Council of 1918 the question of Church autocephality was not even debated. The Orthodox Ukrainian people never even thought of breaking away from the Russian Mother-Church.

The All-Russian Local Council in 1918 decided, as is known, that an indissoluble bond should exist between the Ukrainian Church and the Russian Church and left the Ukrainian Church a component part of the All-Russian Patriarchate. His Beatitude the Metropolitan Sergius, as the fully authoritative successor of the Holy Patriarch Tikhon, possesses complete ecclesiastical authority affirmed by this Council with regard to the Ukrainian Church. In the exercise of this authority at the present time he nominates his Exarch to administer the Ukrainian dioceses.

The present Exarch of Ukraine is His Beatitude Nicholas, Metropolitan of Kiev and Galicia, whose temporary absence from Ukrainian soil does not by any manner of means give Bishop Policarp the right to betray Orthodoxy.

Bishop Policarp's conduct is shameful in the extreme. When the Western Ukraine was under Poland he was a Polish autocephalist. When the Western Ukraine was united to the Soviet Ukraine, he acknowledged the lawful authority of His Beatitude the Metropolitan Sergius. When the Ukraine was temporarily occupied by the Germans, he not only became an autocephalist again, but called himself head of a Ukrainian Church in addition. What authority can such a man possess among the priests and faithful of the Orthodox Ukraine? What faith can they have in him?

It is to be hoped that the Ukrainian people, who are from ancient times devoted to Orthodoxy and who gave signal proof of their devotion under Bogdan Chmelnitsky in the 17th century at the time of the union of the Ukraine to the Muscovite State, will with God's help reject also the lawless solicitations of an unrecognized autocephality installed by the German violators; and that the Ukrainian people will remain faithful to their Russian Mother-Church in the year of great ordeals which are befalling our country.

In the heat of his fury against His Beatitude the Metropolitan Sergius for having revealed his canonical crimes, Bishop Policarp calls him an "impostor". This epithet is entirely applicable to Bishop Policarp, already judged by the Church and to be judged by history as an usurper of power.

17 April, 1942, Archpriest Alexis Stanislavsky.
Friday in the Second Week after Easter.

(EDITORIAL NOTE: The archpriest Alexis Stanislavsky was president of the All-Russian Congress of Clergy and Laity, 1917; member of the All-Russian Local Council, 1917–18, and of the Ukrainian Church Council of 1918; member of the Supreme Church Administration under the Holy Patriarch Tikhon. Now he is archpriest of Ilinsky Church, Cherkizov, Moscow.)

CHAPTER THREE

THE GREAT PATRIOTIC ENTHUSIASM AMONG BELIEVERS AND CLERGY

WHEN they invaded our country, the fascists counted on finding discord and dissension here. But the Russian people have hailed this war as a war for its faith, as a war for its Orthodox Fatherland, and has drawn its own inferences from it. Letters from priests and local laymen published in this chapter bear witness to the manifold variety of forms this universal uprising against fascism and against invasion have taken.

Prayers for victory for Russian arms; patriotic sermons; collections for the defence fund and for gifts to Red Army fighters; collections of warm clothes—those are some of the contributions that have been made by believers to the great cause of our common Fatherland.

The fascists did not attain their aim of deceiving Russians by lying promises and talk about a "Crusade". Seeing how united were the Russian people, the fascists became completely enraged and a brazen cynicism began to show in their orders. "A healthy spirit of vengeance and of loathing for everything Russian is something not to be discouraged in the soldier, but on the contrary in every way stimulated." (Extract from an order by General Hoth, No. 0973/41.)

A healthy spirit of loathing of fascism and of all that oppresses the human conscience—that is our answer to the barbarous orders of German generals. The fortitude of our souls—that is the pledge of our victory. Country and Church, Patriotism and Orthodoxy are one.

ON THE ALTAR OF THE FATHERLAND

BY ALEXIS, ARCHBISHOP OF UFA

Our Russian land is boundlessly rich in its treasures of religious and patriotic faith: its Orthodoxy; its sensitivity to all that is righteous and good; and the infinite strength of its patriotic love.

The Russian people's love for their country has been shown and attested with their blood throughout the centuries. The courage, self-sacrifice and heroism of the Russians have been acknowledged by numberless enemies who dared to raise arms against our Fatherland.

For whom and for what did the Russians perform these martial feats? For the countrymen of their own race and creed; for their homes; for the native land that the Lord Himself through our ancestors bequeathed to us; for freedom

of conscience and of faith; for the life of our mothers, old people and children; for our common race and heritage.

That is what inspired our ancestors when they took up arms in the defence of Orthodoxy and their native soil, that is what strengthened them and made them unconquerable.

This holy faith, as also their love for Russia, they have handed down to us, as their direct heirs.

Under the banner of the Holy Fatherland and Holy Russia, our people have remained faithful to them up to the present time. They have not faltered or been found wanting in the day of trial and tribulation when God's providence saw good to let our Russian territory be attacked by swarms of enemies, the fascists. Nay, the Russian people have taken up this war as a holy war, a war for its faith, for its Orthodox Fatherland. For who are they who have raised arms against our country? The fascists, they who have replaced Christ's cross by the pagan swastika; who have tortured and enslaved our brother Slavs and Christians and devastated our peaceful Fatherland. What we are witnessing is a repetition of the ancient Mongol invasions. These modern barbarians spare nothing in their path. They, as it were, deliberately vie with the ancient barbarians in cruelty and brutality.

They have fallen upon our country in "a guilty and lawless multitude".

They have plundered and burnt our peaceful towns and villages. Wherever they have been they have destroyed age-old Russian achievements of science and art. They have murdered defenceless civilians, women, children and old men. They have profaned and insulted God's holy temples.

The blood of our murdered kinsmen; the flames of our peaceful burning homes; the tears of our robbed brethren; the insults to our country's honour—all these cry to heaven for vengeance and for great and righteous wrath to fall upon our enemies.

And for us Russians the time has come to show our enemies that the spirit of Russia is awake and active, that the descendants of the great Minin, Dimitry of the Don, Alexander Nevsky, are alive in Russia today. The time has come for the Russian people to show the 20th-century barbarians, not only in words but also in deeds, that if it is possible to invade our land it is a thousand times more difficult to get out of it unpunished, and that all these insults to our country's honour will be bloodily avenged by its faithful sons.

And the whole Russian people, from the farm worker to the intellectual, have risen together in one great wave of boundless love for their Orthodox Fatherland, and are filled with the single desire to give all their mighty strength to the task of routing their foreign enemies. Young and old, the whole of the Orthodox community in Russia have risen for the defence of their Fatherland, and their arms have been blessed with the heavenly blessing conferred on them through the supreme hierarch of the Russian Orthodox Church, His Beatitude the Metropolitan Sergius.

The might of the Russian State has been stirred and renewed by the people's sacrifice on their country's altar of their lives and property.

In numerous churches Christians with deep faith and a love as ardent as flame are praying for their country: "O Lord our God, O God our Saviour. The enemy, shaking Thy earth and wishing to devastate the universe, has fallen upon us. These children of iniquity are seeking to destroy Thy kingdom, to lay waste Thy holy Jerusalem, Thy beloved Russia."

And the words of these holy prayers have flowed into the open believing

hearts of the Russian people and radiantly inspired them to deeds of heroism in their country's defence. Faithful sons of Orthodox Russia, they have left their homes and families and volunteered to fight in People's Guards. In provinces occupied by the enemy, whole ranks of national heroes appear, men and women ready to pour out their blood for the Fatherland and its life and traditions and faith. They display the loftiest self-abnegation and self-sacrifice, the spirit of the noblest Christian love. What are they, these individual national heroes? —partizans, but Christian zealots embodying in their exploits the Gospel words: "Greater love hath no man than this, that a man lay down his life for his friends" (John xv, 13).

Oh, mighty and terrible become the Orthodox Russian people for their enemies and enslavers!

The inhabitants of Orel, Tambov, Penza, Kuznetsk and Bessarabia have united with all other Russians of our widespread land in a single patriotic fervour around the mighty army that is victoriously repulsing the fascist onslaught.

Prayer after prayer offered up in the Orthodox churches for victory over the enemy of the armed forces of Russian Orthodoxy; appeals and sermons preached by Orthodox priests and archpriests for the defence of the Fatherland; an unending stream of sacrifices to the needs of national defence; an iron resoluteness to defend their country to their last drop of blood; an unshakable faith in victory—it is signs like these that show the mood of Russian believers at the present time.

We call to mind a quiet autumn evening in a town in South-west Russia. The rays of the setting sun had not yet disappeared behind the solitary cemetery church, situated a short distance from a district of the town, thickly filled with peaceful inhabitants. It seemed, and many were ready to believe, that nothing could or would dare to disturb the solemn stillness of the eve of Our Lord's crucifixion, the day solemnized by the entire Christian world . . . But so it only seemed.

The words of the special prayers for the day were still echoing in the congregation's hearts. And the Russian, when he comes home from church, cannot but repeat to himself the words, "God has been merciful", and then sit down in silence for a while in the circle of his family as if seeking to implant still more deeply in his spiritual consciousness the mood of devotion in the church he has just left. And then suddenly the solemn stillness was broken. Enemy aeroplanes with black fascist markings, deliberately, it appeared, choosing them as their target, rained their deadly bombs down on the peaceful homes. Explosions rang out, houses burst into flames. The cries of the wounded—women and children and old men—and the crackle of burning wood and crash of falling masonry were all mingled in the general uproar.

But even in the midst of this havoc and fire and death, the souls of the faithful were unshaken. The churchwarden, 70-year-old Joseph Mikhailovich Pchelkin, courageously disregarding his own safety, went round and calmed the people. "But what ails you, my children? Do you fear this Antichrist? We are Orthodox Christians, you and I. The Lord Himself is our defender. Bombs hold no fears for us."

And then, obeying their priest's injunction to keep calm and utter a quiet prayer for the judgment of God to fall upon the profaners and devastators of Russian soil, the believers did not restrain their righteous indignation, and cried out with one accord: "Antichrist is come upon our country. All of us will defend our country as one man."

A woman who was present raised high above her head the coffin of her baby killed on the preceding evening by a fascist bomb splinter and summoned her co-religionaries to avenge her on the fascists.

Unforgettable is the sense of solidarity and spiritual unity with which the people of Orel prayed in those terrible days. But so it has always been with us Russian people. Even when only one suffers, all feel with him.

For us, even our prayers are common prayers, of all the people, and when we pray we pray for the whole nation because we, the whole nation, are a unity.

One cannot but be moved by the report of the conversation between the Russian patriot, the warden of Orel Church; Pchelkin, and his son, an Orel engine-driver.

"So the Antichrist has decorated you!" the father said, kissing his son's injured face. "But don't be afraid of them. They have no real strength. They are simply bullying us."

"But of course, Dad. Somehow one doesn't think about oneself. Last night the Germans set my train on fire. But we managed all right. Got the carriages uncoupled just in time. There were no casualties and I got everyone to their destination all right."

"Bravo, son! That's right. You have not shamed your old father. Only remember this: save others if you want happiness for your dear ones. And then God will help you."

And how many such heroes, unknown and unrecognized, are there in Russia today who are risking their lives for the welfare of others and for their Fatherland. To thee, O Lord, their names are known. It is for Thee and not for us to compute them.

Russian Orthodox people evacuated Orel with tears. When they had to leave behind those who were too old or ill to get out of the town, they displayed what seems to us an uniquely Russian fortitude and courage. They did not panic, but on the contrary filled those remaining behind with hope and faith that the day would not be long delayed when they would be reunited and their hated enemies would be ignominiously driven out from Orel; and filled them with the assurance that God would not allow the soiled feet of alien robbers to crush the holy soil of Russia.

And we deeply believe that the Lord will hear their prayers. Russia's soil will belong to no one but Russians. The Russian people's staunch devotion to the Orthodox Russian Church and to their Divine Saviour, and their firm and unbending love for the Russian land that has succoured and reared them, are a guarantee for this confidence of ours.

The Russian people are making every sacrifice within their power for the defence of their native land.

Everything in the Russian people is permeated and illumined by holy prayer and Christian faith, and this faith will burn and consume those who have dared to invade our holy soil.

Even our furthermost borderland, Bessarabia, has not been behind in the upsurge of patriotic inspiration that has filled the rest of the country.

Face to face with the enemy in the fiery first days of the war, the faithful sons of the Bessarabian Church stood up boldly in defence of their Fatherland and faith.

Try as the enemies of the Russian land have done in the course of many years to eradicate among the Orthodox believers of Moldavia everything that pertained to the Russian Orthodox Church, which the Moldavian people have

made their own and dear to them, they remained faithful to it. It always has been, and still is, grateful to and appreciative of everything Russian and has detested and despised its enslavers, the Roumanian authorities and afterwards the Germans in addition.

With what serpentine and diabolical cunning the enemies of Russia have attempted to undermine in the Bessarabian regions which they have usurped the integrity of Holy Orthodoxy, that vital and fundamental link between the Moldavians and the other peoples of Russia.

Names of Russian saints have been deleted from the prayer-books; Moldavians have been forbidden to pray before Russian ikons; the Church Slavonic language used by the Russian Orthodox Church has been suppressed. And those are only a few of the tricks and stratagems by which the enemy have striven to crush the Moldavian people's love and allegiance to the Russian Church and Russian land.

Nothing could shake the Moldavians from their love and allegiance to their spiritual brothers, the Russians. Nay, long before the war even, they had shown themselves to be staunch champions of Russian Orthodoxy. At the very moment when the fire of machine-guns was slaughtering their parents and wives and children, the Moldavians refused to permit the Roumanians to make any alterations in the holy rites of the Bessarabian Church, the precious heritage bequeathed them by Russian Orthodoxy.

It will be a shameful stain on the history of the Roumanian Orthodox Church that it was unable to maintain the integrity of the universal Orthodox Church and permitted a whole series of violations of decisions of the Holy Œcumenical and local Councils which are binding on all the autokephalous churches.

The Moldavian people will erase from its memory those priests who were priests only in name and who by dint of lying and deceit have kindled base passions among them during this war. In this connection we are thinking particularly of the personality of the Metropolitan Gury Grosse, chief character of the novel *Secrets of the Bishop's House*, which was printed in the Roumanian Bessarabian newspapers, and who now styles himself Metropolitan of all Bessarabia.

Gury is known to us as an *émigré* from Soviet Russia, who was dismissed from office by the Russian Orthodox Church. In Bessarabia, however, he is better known as an embezzler of communal and Church funds.

In 1936 he was expelled from Bessarabia and handed over to a Roumanian criminal court on a charge of embezzling 1,500,000 *lei* from the Kishinev diocesan authorities. A criminal and despicable person!

No, it is not so easy as all that to deceive the Orthodox Moldavians. They will not follow "leaders" of that kind.

Speaking of him, we cannot omit to render the tribute he merits to the priest of the village of Peresechina, Orgeev district, Andrew Grosse, a brother of the Metropolitan Gury, who had the courage to refuse to have anything to do with Gury and who occupied in our church the position of district archdeacon of the Kishinev diocese.

The Metropolitan Sergius' letter of 22 June, 1941, to the priests and their flocks of the Russian Orthodox Church, which, incidentally, was circulated in great numbers in Bessarabia, showed with clarity and precision that there can be no common ground with fascism for the true Christian Church: that a choice must be made—either to serve God and be in contact with the Russian Orthodox

Church, or to serve Mammon in the shape of fascism, thus rejecting both God and His Church.

The Moldavian people of Bessarabia have not followed fascism. It was resolutely decided by the best and most progressive elements among the clergy to condemn fascism as incompatible with the avowed ideals of Christianity and to condemn the war launched by Hitler against the Russian people as unjustifiable, unrighteous and predatory. On the initiative of the clergy of Kishinev a message was written to the Bessarabian Church flock, summoning the Moldavian people to stand boldly behind the Russian Orthodox Church and the Russian Fatherland in whose boundaries the Church enjoys a peaceful and undisturbed existence.

It is comforting to note that this message emanates from people who had been living for many years outside the frontiers of Russia and in an atmosphere of hostility and political hatred to Soviet Russia.

Among the signatories was the archpriest Vladimir Polyakov. The latter, after emigrating from Russia in 1930, for many years occupied the post of archdeacon of the Bessarabian Churches and had as his superior the Metropolitan Seraphim Lade, a man who was earlier dismissed from the Russian Orthodox Church for implication in the Reformers' schism and today styles himself head of the Orthodox Church of all Germany. The archpriest Polyakov was evidently enabled to reject fascist ideas by his education and his sincerely religious bent of mind. The archpriest Polyakov received his higher spiritual training in the Kiev Spiritual Academy.

The appeal was signed by the archpriest Vladimir Burzhakovsky. This archpriest held for many years the position of Counsellor to the Roumanian diocesan council of Kishinev. Recognized by the official Roumanian spiritual authorities as a man loyal to the Roumanian Church, the archpriest Burzhakovsky was one of the most active members of the Bessarabian clergy. As the director of a series of religious and moral institutions, Burzhakovsky, even among the Moldavian population, enjoyed confidence and authority.

However, he also—appointed by the Metropolitan Gury Grosse—having understood all the disgusting perfidy of fascism, together with the archpriest Vladimir Polyakov signed the appeal to the flock of Bessarabia.

A no less outstanding and well-known ecclesiastical figure in Bessarabia, the Kishinev archpriest Basil Guma, as he signed the appeal, exclaimed: "God sees that I cannot go against my conscience, although I know that the fascists, reading my signature to this appeal, will hang me, will not spare my old age."

Here one must say a good word about numerous Orthodox Moldavians. On an outbreak of fire from a fascist bomb at the Chuflin church in Kishinev the sanctuary was saved by Moldavian believers and the archpriest Misail Kiritsa.

There particularly distinguished themselves among the believers of Kishinev for Christian help and sympathy David Fedorovich Karastoyanov, Evgeniya Vyacheslavovna Glovach, Zemenko, Borisova. With Christ in their hearts and a prayer on their lips they went every day, in the midst of bursting bombs and collapsing buildings, among families that had suffered, bearing in addition to material comforts spiritual encouragement and consolation. These simple and previously unknown people worked miracles.

ALEXIS,
Archbishop of Ufa.

27 March, 1942,
Friday in the sixth week of Lent.

PRAISE TO THEE, HOLY MOSCOW!

By Pitirim, Bishop of Kaluga

With the name of Moscow is closely linked all the history of the Russian State. Moscow united the Russian principalities, Moscow extended our state, Moscow has borne all the trials which have fallen to the lot of our native land. It is the pride and glory of our people.

Moscow always stood on guard for our country. When the ravening hordes of Mongols were laying waste our soil it was here that there resounded the first voice of the whole Russian land. The people in arms from many Russian towns poured into it, and went forth from it, with the benediction of St. Sergius of Radonezh, led by the Grand Duke Dimitry of the Don, to the battlefield of Kulikovo. The Muscovite Army of Ivan the Terrible hurled into the sea the German swine who tried to shut Moscow off from access to the sea.

At the beginning of the 17th century foreign invaders forced their way into the heart of our land—Moscow. The people of Nizhni Novgorod, of Ryazan, of Samara, of Moscow, all the Russian people, led by Kuzma Minin and Prince Dmitry Pozharsky threw out all the foreigners, cleansed the holy capital of them.

Two hundred years later Moscow covered itself with imperishable glory at the time of the invasion of Napoleon.

And now, in the difficult time through which we are living, the need arose for us, Russian people, once again to protect our Moscow from a frenzied foe—the German fascists who came with fury against our capital.


Бауманское к/о Госбанка в Москве.
КВИТАНЦИЯ в приеме наличными. Дата 23 Февр. 1942 г.
Принято От верующих и духовенства
гор. Москва находящихся в подчинении патриаршего
местоблюстителя
для зачисления на счет №
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At the approaches to Moscow was decided the fate of all nations. At the approaches to Moscow were contending two armies—the army of the oppressors, robbers, fascist monsters, and the army of the hero-patriots, protecting its native land and bearing liberation to all oppressed peoples.

Just wars have always called forth the heroism of the people, fighting forgetful of self, heroic deeds, sung in folk legends. That is why our whole country is afire with profound patriotic feeling, is inspired by one thought—as quickly as possible to defeat the foe, to free our lands from the foreign invaders. That is why, for the salvation of their country, our people are giving life and labour and property.

Noble patriotic actions were performed during the days of the defence of Moscow by clergy and laity. Inspired by the appeal of the Primate of our Church, His Beatitude Sergius, Metropolitan of Moscow, none of them at the most difficult moments for Moscow trembled or left their posts, but all with unexampled enthusiasm did their duty. The clergy and the believing laity, following the example of their ancient forefathers, increased their prayers in the churches to God for the gift of victory to our troops over the foe, uncomplainingly accompanied sons, husbands and brothers to the front line, dug trenches, constructed barricades, prepared weapons for the front, took their savings to the defence fund.

When the foe was shattered outside Moscow the clergy and faithful of the capital with the same unquenched enthusiasm turned all their thoughts to the west—to those places where the glorious sons of our native land, heedless of their lives, are defending their country. On the twenty-fourth anniversary of our glorious army the clergy and laity of Moscow paid in as presents to the dear defenders of our native land large sums of money. In Moscow all ranks of clergy, all churches responded to this patriotic act: 1,500,000 roubles were offered by the clergy and laity of Moscow as a gift to the fighters of the Red Army.

Handing in money collected for the common task, the representative of the Church Council of the Uspensky Church at Gonchary, Anna Mitrofanovna Tsyvina, declared: "For the army which defends our native land no sacrifice is too great."

The representative of the church council of the Elokhov Cathedral, Tatyana Alekseevna Selivanova, collected as a gift to the Red Army 215,000 roubles. Handing in this money to the Patriarchate, Selivanova, in the name of the believers, declared: "We thank His Beatitude the Metropolitan Sergius, who with his patriotic sermons inflamed our hearts with a deep love of our native land and a sacred hatred of the foe."

On the initiative of the president of the church council of the Danilov cemetery, Basil Leontievich Krylov, the comparatively small church fellowship of the Danilov cemetery gave to the Army 75,000 roubles for gifts. He himself comes almost every day to the Patriarchate with offers of help for patriotic work.

Generous offerings were given by the church fellowships of Moscow: (i) the Church of St. John the Baptist in Krasnya Presnya—150,000 roubles; (ii) the Nikolo-Khamovniki Church—60,000 roubles; (iii) the Church of Nechayennaya Radost in Marina Roshcha—50,000 roubles; (iv) the Church of St. Nicholas on the Kuznetsky—50,000 roubles; (v) the Church of Ilya Obydenny —50,000 roubles; (vi) the Church of St. Peter and St. Paul near Yanzski Gates—45,000 roubles; (vii) the Church of St. Peter and St. Paul on Preobrazhensky Square—40,000 roubles.

Large sums were contributed by priests: the senior archpriest of Moscow, Father Peter Sakharov—the priest in charge of the Church of Ioann Voin; the archpriest Nicholas Rensky, priest in charge of the Church of the Resurrection in Filipovsky St., uniting round him a numerous family of parishioner-patriots; the archpriest Alexander Tolgsky, priest in charge of the Church of Ilya Obydenny, attracting believers by his particularly triumphant intercessory services for the gift of victory; the archpriest Paul Lepekhin, priest in charge of the Nikolo-Khamovniki Church, a fervid patriot, unceasingly exhorting his parishioners to toil for the defence of our country; the archpriest Sergius Dayev, priest in charge of the Rizopolozhensky Church, devoting all his time free from pastoral duties to serving as secretary of the Moscow Patriarchate; the archpriest Peter Filonov, priest in charge of the Church of Nechayennaya Radost, who endured the bombardment of Kishinev at the beginning of the war, while he was there in the capacity of secretary of the diocesan administration; the archpriest Nicholas Bazhanov, priest in charge of the Church of the Resurrection in Bryusov St., energetically exhorting his flock to sacrifice for the needs of defence, and others.

Praise to thee, beloved Moscow, that thou, faithful to glorious traditions, as of old, dost stand firmly and unshakably in the first ranks of the defenders of our native land.

Praise to thee, beloved Moscow, that by thy courage and hardihood, by thy example, thou dost inflame the hearts of Russian people with fervent love of their native land, with readiness to die for her freedom and independence.

Let our foes know that the Russian people is invincible. Let the fascists know that they cannot shake its heroic spirit: that the hearts of the Russian people blaze with deep sacred hatred of the progeny of hell. Let Hitler remember that the Russian people, terrible in their anger, will never pardon him and his fascist tools the destruction of our churches and the desecration of our sanctuaries, the bestial insults to peaceful inhabitants, the outraging of feminine honour and the slaughter of our children.

We Russian people clearly recognize that the German Army is waging an unjust war.

Our Army is fighting for the rights of all humanity, for the righteousness of God, for eternal justice. The Lord God, who sent down on us this great trial, seeing our readiness to defend with our lives our native land, seeing our eager devotion to the noble and lofty aims of the war which we are waging, is giving us victory over the foe. Of this we are convinced and this will be accomplished.

PITIRIM,
Bishop of Kaluga.

28 March, 1942,
Lazarus Saturday.

ACTIVITIES AT THE CATHEDRAL IN THE DAYS OF THE PATRIOTIC WAR

BY TATYANA ALEXEYEVNA SELIVANOVA

In our Cathedral of the Epiphany the first days of the war called forth unique patriotic fervour. On 26 June his Beatitude the Metropolitan Sergius

officiated at a service of intercession for the gift of victory. The building was crowded with worshippers.

His Beatitude the Metropolitan Sergius and our priest in charge, the archpriest Nicholas Fedorovich Kolchitsky—at that time and subsequently—in their addresses and appeals repeatedly inflamed sacred patriotic feelings in the souls of the faithful. Each day in our Cathedral there is read after the liturgy a prayer for victory.

To the candle box there began to approach both old and young. They gave their contributions to "speedy victory over fascism", as some said, or as "gifts for our dear soldiers", as others said.

In January 1942 our Cathedral had contributed already 300,000 roubles in offerings from believers to help our country, fighting the bloody invaders.

In February we began to make ready for the jubilee—dear to every Russian —of our Army. By this date we had collected as gifts for the soldiers 215,000 roubles.

We wanted our dear soldiers to feel all the strength of our love for them, all our faith in a rapid victory over the foe, all our hatred towards those who have planted their filthy boots on our holy soil, destroyed our sanctuaries and tortured the peaceful population.

All we who labour at the Cathedral, and all the parishioners, we have only one fervent desire: to continue to serve our beloved country in the difficult days of her trials and to give up all our possessions in order that there may return to us a peaceful, happy life.

TATYANA ALEXEYEVNA SELIVANOVA.
Member of the Church Council of the Cathedral of the Epiphany.

30 March, 1942.

IN THE CHURCH OF ST. ILYA OBYDENNY (MOSCOW)

BY A. F. LARIONOV, PRESIDENT OF THE CHURCH COUNCIL

From the first days of the declaration of war and the appeal of His Beatitude the Metropolitan Sergius, the parishioners of our church have been offering up fervent prayers for the gift of victory over the foes of our country, for the welfare of our Orthodox soldiers protecting with their hearts' blood the territories of our dear country. There are also offered up fervid prayers for the repose of the souls of all those destined to lay down their lives for their friends; may God send them in the day of righteous reward immortal crowns.

In the days of the jubilee of the Red Army our fellowship, answering the appeal of His Beatitude the Metropolitan and of our local priest in charge, made our contribution, 50,000 roubles, to the general flood of gifts.

We believe profoundly that the merciful Lord will bestow, by the prayers of our hierarchs and spiritual leaders, victory over the foe, peace and quietness, that He will preserve us healthy and unharmed and that He will help our soldiers to defend our dear native land.

A. F. LARIONOV,
President of the Church Council.

3 April, 1942.

OUR CHURCH

By Maria Semenovna Voronkova

The Russian people have a deep love for their native land, and this love has particular intensity in difficult days for our country. At the present moment, in this harsh time of war, in the midst of heavy trials, love for Russia, for our native land has flamed up. Only that people in whose heart this love burns can so defend the native soil, can with such self-sacrifice bear all difficulties. And the Church of God blesses this great love, blesses and prays for all who have laid down their lives for the welfare of their country.

Thousands have thronged the churches—some for consolation, some for strengthening of their faith; and the Church strengthens faith in the power of our land, faith that our people is invincible, which can so love its country. At the moment of intercession for victory thousands of hearts are united in one prayer, in one desire—to defeat the foe. The Church prays for the gift of victory to our splendid troops, for the firmness of the whole people.

Our Moscow churches try also to give material help to the country. Thus, our church of the Saint and Wonder-worker Nicholas, on Vishnyakov St., contributed to the defence of the country, on the occasion of the jubilee of our Army, from its savings 50,000 roubles. All for our native land, all for it.

All have one desire—to destroy and defeat the foe, who is outraging our Russian sanctuaries, desecrating our Orthodox Churches.

May the Lord strengthen the power and courage of the Russian people. May He bestow the desired victory over the foe!

Maria Semenovna Voronkova.

21 March, 1942.

LET US PRAY FOR VICTORY

By I. Matveyev, President of the Church Council of the Moscow Ilinsky Church in Cherkizovo

The treacherous and deceitful attack of German fascism on our native land on 22 June, 1941, filled with fury the minds and hearts of the faithful children of the Orthodox Russian Church. We were the witnesses of unique patriotic fervour when, a few days after the declaration of war, Moscow Orthodox filled to overflowing the Cathedral of the Epiphany in Elokhov, where the Head of the Russian Orthodox Church, his Beatitude the Metropolitan Sergius, with the participation of numerous Moscow clergy, officiated at a special service of intercession for the gift of victory to the Russian soldiers.

Such a service was conducted also in our Cherkizov church by the local clergy. Before it began the priest in charge read out the appeal of the Metropolitan Sergius with the call to self-sacrifice. From the eyes of believers tears ran down when there was proclaimed "long life" to the victorious Russian troops and "eternal memory" to those fallen for their country; in each family —father, son or brother joined the ranks of the glorious Red Army, in order to give organized resistance to the creatures of fascism.

Great responsibility has fallen to the lot of the parish clergy. Believers turn

to their pastors with anxious questionings, and, at the direction of His Beatitude the Metropolitan Sergius, the pastor must comfort the sorrowing, encourage the timid. On their side, the clergy of our church called upon the faithful to respond by deeds to the time through which we are passing, and, according to their ability, generously to contribute help to our native land.

On the initiative of the priest in charge, the Archpriest Paul Tsvetkov, there was organized a collection of scrap metal. Two large loads were collected. On the twenty-fourth anniversary of the Red Army through the voluntary offerings of the parishioners there were contributed as a gift to the Red Army 25,000 roubles, and from the clergy (two priests) 5000 roubles.

Throughout all the war period there has been conducted in our church after every liturgy intercession for the gift of victory to our troops. Parishioners bring forward many lists of names of those near and dear to them who are fighting for their beloved country, and the clergy in these historic days are filled with readiness to stimulate the spirit of boldness in the parishioners and with faith to await the coming victory over the foe.

I. MATVEYEV,
President of the Church Council of the Moscow Ilinsky Church in Cherkizovo.

15 March, 1942.

THE CHURCH—TO THE FATHERLAND

BY ARCHPRIEST VLADIMIR GRADUSOV

In a paroxysm of diabolical malice against the whole of the civilised world, and in particular against Slavdom, German Hitlerite Nazism has attacked our peaceful country. But the very first June shots that rang across our vast spaces touched the hearts and souls of all of us, all—from the very aged to the children. We all gave a start, came to attention, all mobilized ourselves. The thunder of the guns awoke even those that till then had been inert, the fire of the shots warmed the very coldest heart. Noble grief and grim resolution stirred the till then peaceful, mighty country.

The age-old massive edifice of the church did not stand aside either. The church joined in the general patriotic upsurge, with maternal love and care, sharing with the whole country the trials, sorrows and joys felt by our native land owing to the war. In all the churches there beat the pulse of life in war time.

Prayers for the dear "warriors on the field of combat", for the victory of our own Army, took the very first place. And what gratitude can be seen in the eyes, in the faces of supplicants who find encouragement and consolation in my weak words.

I remember a local pilgrim, V. I. Barshchevskaya, who managed in church to pass me a note she had received whilst on her journey, from an unknown old lady who asked to pray for all soldiers at the front equally dear to her.

In carrying out the teaching that "prayer without good works is dead", believers generously give their mites to the defence funds—both in the form of money and in gifts of warm clothing. In our Fedorov church, at the request of the congregation in the very first days of the enemy's attack, we pass the plate round, and the response is generous.



M. S. VORONKOVA, MEMBER OF THE CHURCH COUNCIL OF THE ST. NICHOLAS KUZNETSKI CHURCH



VLADIMIR GRADUSOV, ARCHPRIEST OF THE CHURCH OF ST. THEODORE



T. A. SELIVANOVA, MEMBER OF THE COUNCIL OF EPIPHANY CATHEDRAL IN MOSCOW



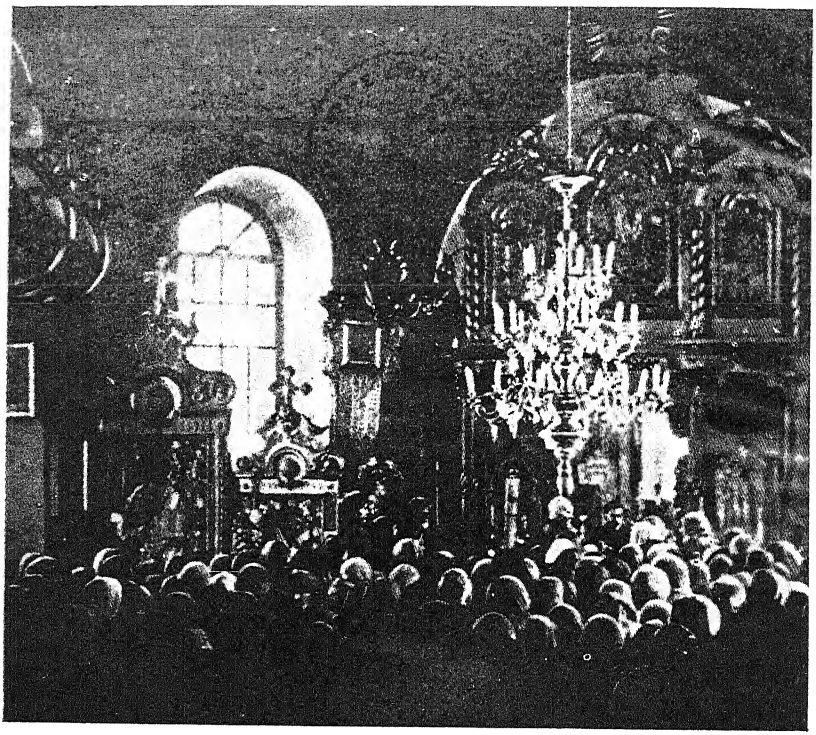
A. F. LARIONOV, CHAIRMAN OF THE CHURCH COUNCIL OF THE CHURCH OF ST. ILYA OBYDENNY IN MOSCOW



CHURCH OF ST. ILYA OBYDENNY IN MOSCOW



CHURCH OF JOHN THE BAPTIST IN THE CEMETERY OF SVERDLOVSK



COMMUNION IN THE CHURCH OF JOHN THE BAPTIST AT SVERDLOVSK, LENT, 1942

We cannot mention without emotion the patriotic impulse of the mother of two warrior sons, Galina Feodorovna Ermolina, who started these collections. She is helped by the woman elder Nadezhda Alexandrovna Markelova. She was the first to give up two short fur coats and a pair of felt boots. The venerable, seventy-five-year-old chief deacon Ivan Konstantinovich Pokrovsky, known to all Yaroslavl believers, in giving to the Red Army leather fur-lined gloves, said:

"Take these from me. They are more needed at the front, but I can do without them."

A believer, Elena Ilinichna Zaitseva, gave her woollen sweater. And all this for the Army, which has somehow become particularly near and dear, has become a living, unshakable bulwark, the defence of our well-being.

This Easter morning has been specially impressed upon my memory. After the proclamation of the Metropolitan Sergius' Easter greeting, I preceded the usual Easter kiss with an expression of gratitude towards those who at the front are defending our peace with their lives. I sent the Easter greeting also to those of our brothers and sisters who are to be found on the other side of the front, for the time being under the fascist heel, and wished them speedy reunion with us. This greeting was answered by the worshippers with tears of gratitude.

The great historic days, when "rolls the thunder of military inclemency", with special clarity brought out and emphasized the fact that the Church is true to its native land.

The present war will cruelly, decisively and justly punish the historical world crime of fascism. In this liberating movement, the Russian Orthodox Church has found its place, and will with honour carry out its great sacred mission to its beloved fatherland.

ARCHPRIEST VLADIMIR GRADUSOV.
Member of the All-Russian Church Council of 1917–18.

16 April, 1942,
Thursday of St. Thomas' week,
Yaroslavl.

TO HIS BEATITUDE SERGIUS, ACTING PATRIARCH, METROPOLITAN OF MOSCOW AND KOLOMNA

Letter from Sverdlovsk.

FROM ARCHPRIEST NIKOLAI ADRIANOVSKY

In the first days of the war, we, believers of Sverdlovsk, were faced with the problem: "How should the Church help our native land?" "What steps should it take to help the Army annihilate the hated fascist foe?" We are all well acquainted with history, and we learn from history that the Germans have repeatedly encroached upon Russia, encroached on our independence and liberty, but that each time they met with the stubborn resistance of the Russian people and suffered defeat. The Russian Orthodox Church in the days of enemy invasion played no small part. It blessed the Russian people on their heroic deeds in the defence of their Fatherland and their faith, thus helping in the defeat of the enemy.

The believing patriots of Sverdlovsk sighed with great relief when they

received Your Beatitude's appeal "To the Leaders and faithful of the Orthodox Church of Christ", and the prayer for the granting of victory to the Russian arms. The appeal drew the Russian Church after it, and in particular the church in Sverdlovsk, as it clearly defines the duties both of the pastors and of the faithful in the common task of the annihilation of fascist evil.

In carrying out the will of Your Beatitude, I, as the priest of the united parish of Sverdlovsk, read the appeal in church. The simple words, easily understood by all, expressing the wisdom and sincerity of a great Russian patriot, made a great impression on the believers. The believers realized that their duty was to be direct participators in the defence of their native land, its independence and faith.

With regard to the contents of the prayer for the granting of victory, I must tell you from myself and my parish that we are unable to read and hear this prayer without tears of emotion. Each phrase, each word, goes straight to the heart of the believer.

The appeal and the prayer are read by me each holy day, but I consider that this is not enough. The priest must of necessity explain the contents of the appeal to the believers. On us priests the appeal places a heavy responsibility before God and before our native land for our flocks. This responsibility of the priest, unworthy as I am, I undertake to the best of my ability. I am doing my utmost to explain the duties laid by the holy Church on every Christian in the events now taking place in the world. We pray night and day that victory may be granted to the Russian arms. I give sermons and lead discussions amongst the faithful, to whom I, according to my duty as a priest, explain the meaning of current events, which have been suffered by the Almighty to happen in order to punish the "brown-shirt" fanatics. The aim of fascism is to enslave the whole world, to make slaves of everybody except the Germans, to destroy the Orthodox Church and faith. We already know that the base Hitlerites in the achievement of their hellish plans stop at nothing. They have neither morals nor honour, they destroy our churches, kill our clergy, fiendishly ill-treat our people, torture and kill the defenceless, old men and women.

All my sermons to the believers have had satisfactory results, but I consider myself bound before God and my country not to weaken my efforts, but rather to increase them, as the enemy is not yet finished off, in fiendish fury he champs his wolfish jaws.

The believers of Sverdlovsk did not stand aside from the defence of the country, they all help in whatever way they can—some by working to help the front, some by sacrificing various things for the heroic Red Army, and in the churches there are collections and deductions in aid of the defence fund.

As priest I have had many conversations with believers, among whom were mothers.

What is the Russian mother like? The Russian mother has a noble heart, it is full of warm love to her kin, but at the same time it boils like a volcano of hatred against the enemies of her native land who are minded to conquer it.

In the carrying out of my pastoral duties I witnessed how one mother saw off her only son who was joining the Army for the defence of the fatherland. Another approached me with a request for a requiem for her only son who had fallen heroically on the field of battle. On the face of the mother I did not see either complaint or discontent, I only saw the sorrowful eyes accepting the will of God. That is the Russian mother. For the good of her country she does not grudge her son, raised on her milk. Is it possible to conquer such people?

I consider that every priest in his parish should organize work of use to the country, having in mind two aims: the first—to bring calm to the rear, and the second—to help the front speedily to destroy the fascist monster.

"The silence of the priest is the betrayal of our native land," these golden words of Your Beatitude everyone should know. All betrayals of our Fatherland are punished on earth by men and in the life hereafter by God.

We, priests, are all the more encouraged by Your Beatitude's latest instructions on the reading of the text of the telegram from Cairo of the Patriarch Christopher of Alexandria. On Palm Sunday I read your instructions, and held a service of intercession for victory for the Russian arms with a prayer for long life for the Acting Patriarch, Metropolitan Sergius, for the Patriarch of the Orthodox Church of Alexandria, Christopher, for the Russian soldiers and all Orthodox Christians. I and the believers of Sverdlovsk are filled with joy and inspired by this event. We thank you, Merciful Archpriest and Father, for your wise guidance of the Russian Orthodox Christian Church. We are not alone, behind us are many that pray for us and for our victory over the forces of hell.

I, unworthy as I am, call upon all priests of the Russian Church in their activities to be guided, as by a book of reference, by Your Beatitude's appeal of 22 June, 1941, in which are clearly outlined the duties of the priests and their flock towards their country. We must work, never resting satisfied with the results we have achieved, and if God wills it, we must be ready to die for our flock or with our flock. We must not expect any sort of earthly glory. We may die, but we shall not allow our holy places to be trampled by dogs, our churches to be destroyed, innocent people to be killed. And this time the Lord will help us to overcome and destroy the foe.

Your Beatitude's humble servant,
ARCHPRIEST NIKOLAI ADRIANOVSKY.

6 April, 1942,
Easter Monday.

FOR A SPEEDY VICTORY OVER THE ENEMY

Letter from Chelyabinsk.

FROM PRIEST SERGIUS ASHIKHMIN

The Fatherland is going through a terrible time. The crafty foe has invaded our land, and mocks at the high demands of honour and morals. The enemy destroys churches, delivers to the fire ancient monuments—all that which the people of our Fatherland have built up with their own hands. Our holy land the enemy waters with the blood of children, women and old men. The enemy is trying to make our people bow down before untruth. The enemy wants to extinguish faith in Christ and the memory of our great predecessors who did not grudge their lives for the good of their native country. It is not the first time that the Russian people is fighting a hostile force. However great the sufferings borne by our people, we have always overcome the dark forces of the enemy. Good has triumphed over evil, and our fatherland has been cleared of enemy filth.

The power and might of the Russian people, faith in the invincibility of its

arms, have always grown strong in the face of terrible danger. This has roused and united the Russian people for struggle with its foe.

The image of our predecessors, who stood by their country in the heavy years of evil, inspire the Russian people now in their struggle against the dark forces, and with God's help the Russian people will again defeat the enemy.

Good news comes from the fronts of the holy war for the Fatherland. Our victorious armies are driving the crafty foe from the holy Russian soil and inflict mortal wounds on him.

In order to hasten the hour of the liberation of the Russian land from the enemy, all who are consumed with the fire of love for their country work without ceasing.

The parishioners of the Simeon parish in Chelyabinsk take their share in the common task of fighting the crafty foe. In these hard times for our Fatherland, the parishioners each at their post work without sparing themselves, for the good of our Fatherland and the speedy defeat of the enemy. The parishioners of our church not only pray that victory may be granted to the Russian arms, but also contribute their mite to the common task of defeating the enemy.

Acting on the recommendations of the church council, we have contributed 40,000 roubles towards the defence of our country, and in the future we shall each help the Fatherland in every way we can.

In our daily prayers to the Lord God, we pray that victory may be granted to our armies, and with confidence, with faith in the invincibility of the Russian forces, we await speedy victory over the foes of our native land.

PRIEST SERGIUS ASHIKHMIN.

2 April, 1942,
Maundy Thursday.

BELIEVERS OF THE MOLOTOV DISTRICT—TO THE FATHERLAND

The Moscow Patriarchate has received news from the Molotov District of the patriotic upsurge of the believers.

By the first of May the church council and the believers of the Novokladbishchenskoy (New Cemetery) church in the town Molotov had contributed 5000 roubles on presents for the heroic fighters of the Red Army; the church at Dobryansk in the Molotov District had contributed 4000 roubles to the defence fund by the first of May; the church at Shubino—6500 roubles.

OUR MITE IN THE COMMON GREAT TASK

Letter from Gorky.

FROM ARCHPRIEST A. ARKHANGELSKY

The appeal of the Acting Patriarch, the Metropolitan of Moscow and Kolomna, the Blessed Sergius, of 22 June, 1941, addressed to the priests and faithful of the Christian Orthodox Church, with its call to the defence of the holy frontiers of our native land, treacherously attacked by the fascists, the most malicious and crafty enemy of all Slavdom, has found a warm response among the believers of Gorky.

The appeal of the Metropolitan Sergius was widely circulated among the worshippers.

Love of their country, the defence of the integrity of their native land from the enemy, was the testament of all Orthodox Christians, and, therefore, the faithful with special warmth responded to the call for helping the needs of the front, for helping the wounded and sick fighters.

It is enough to indicate that we collected contributions amounting to more than one million one hundred thousand roubles, which we handed over, as directed, to the defence fund.

The believers willingly brought in, according to the example of their patriotic predecessors, not only money, bonds, but bits of silver, copper and other things: footwear, clothing, linen and so on. There was prepared and handed over a good many felt and leather books, greatcoats, caps, socks, gloves, underwear; more than three poods (120 pounds) of wool had been knitted up into socks, and more than 6000 roubles had been spent on these things.

A special collection was made for presents for the troops on Red Army Day, and over 30,000 roubles was given; the presents were distributed in the hospitals to the wounded, who heartily welcomed such attentive care for them. The organization of a lottery and raffle was also welcomed by the believers; the church council took tickets to the value of 35,000 roubles and immediately handed them over to the Red Army fund. Thus, the relationship of believers to current events has found a material expression, as there is not an Orthodox family whose members, directly or indirectly, do not take part in the defence of our country.

Completely supporting the calls made by our Orthodox Church for active help in driving the enemy from our native land, I too, as an official of the church, consider it my obvious duty to give others a living example of personal sacrifice for the sake of the one and only cause; I personally contributed 100,000 roubles to the defence fund.

The generous sacrifices of the believers have been accompanied by heartfelt prayers for the granting of victory.

Religious feelings and the special patriotic fervour of the believers could be observed in Holy Week and at Easter; during one week only the church council contributed a 100,000 roubles to the defence fund.

The directors of the church council, Dmitrii Vysokov, Sergei Yablokov and Anna Klyachina, have assured me that all money coming into the church will immediately be forwarded by them to the defence fund, as the parish has no need to accumulate reserve funds as the administration of the church is entirely supported by the care and love of the faithful.

Gorky. ARCHPRIEST A. ARKHANGELSKY,
April 6, 1942,
Easter Monday.

THE VOICE OF THE PATRIOTS OF GORKY

All of us, people of Gorky, are indescribably happy at the appointment and arrival here of the Archbishop, and we feel deep gratitude to the Metropolitan Sergius for his truly fatherly care for us.

The solemn service in the church and the procession during the first three days of Easter filled our hearts with peace, quietness and particular warmth.

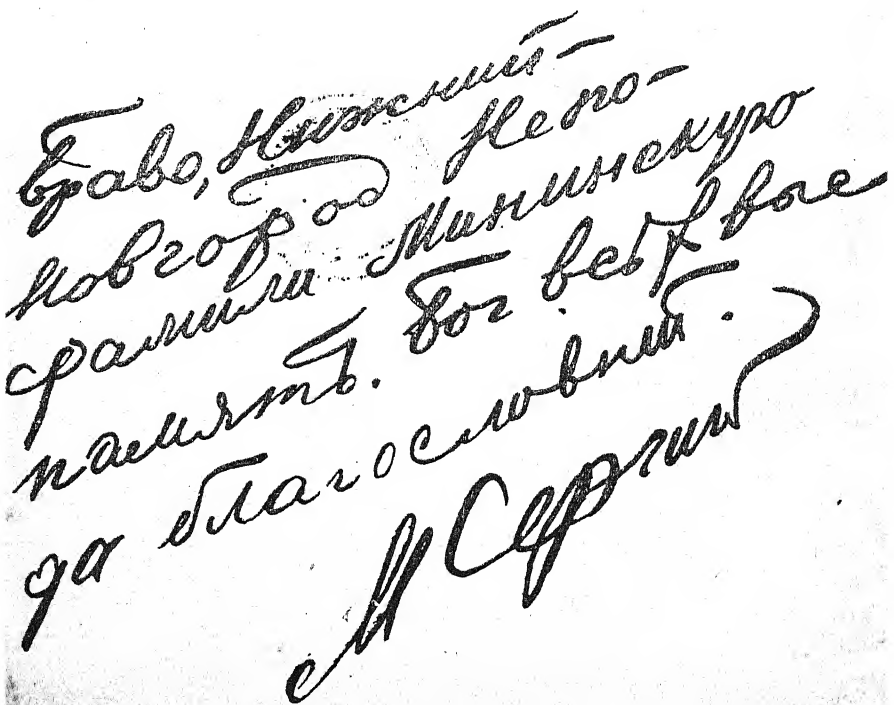
At this difficult time of trial, when the audacious foe is forcing his way into our territories, bearing death and destruction, when our near and dear ones are dying—our fathers and brethren—for a just cause, and our native land is bearing all kinds of wounds and losses, the appeal of the Metropolitan Sergius has penetrated deep into our hearts. Yes, we will contend with all our might against the foe, and we will conquer. We believe that the Lord is with us, and where the Lord is, there is strength and victory. The foe will be defeated, and all our blood and tears will demand their vengeance from him.

The Lord says: "I will build my church and the gates of hell shall not prevail against it." The cunning fascists with their pagan emblem will not succeed in overthrowing Russia and the Orthodox Church.

In the great days of Holy Easter we believers have fervently promised God to stand for justice with all our energy and knowledge, as far as we can, to serve our beloved country and to defend it to the last drop of blood. And we believe and know that not only we but also all true sons of our country will toil unceasingly for the salvation of our dear land, and on Easter night fervently prayed together with us for the speedy liberation of our land from insolent foes.

S. A. YABLOKOV, NEKRASOV, SMIRNOV, DORONIN, (one signature illegible).

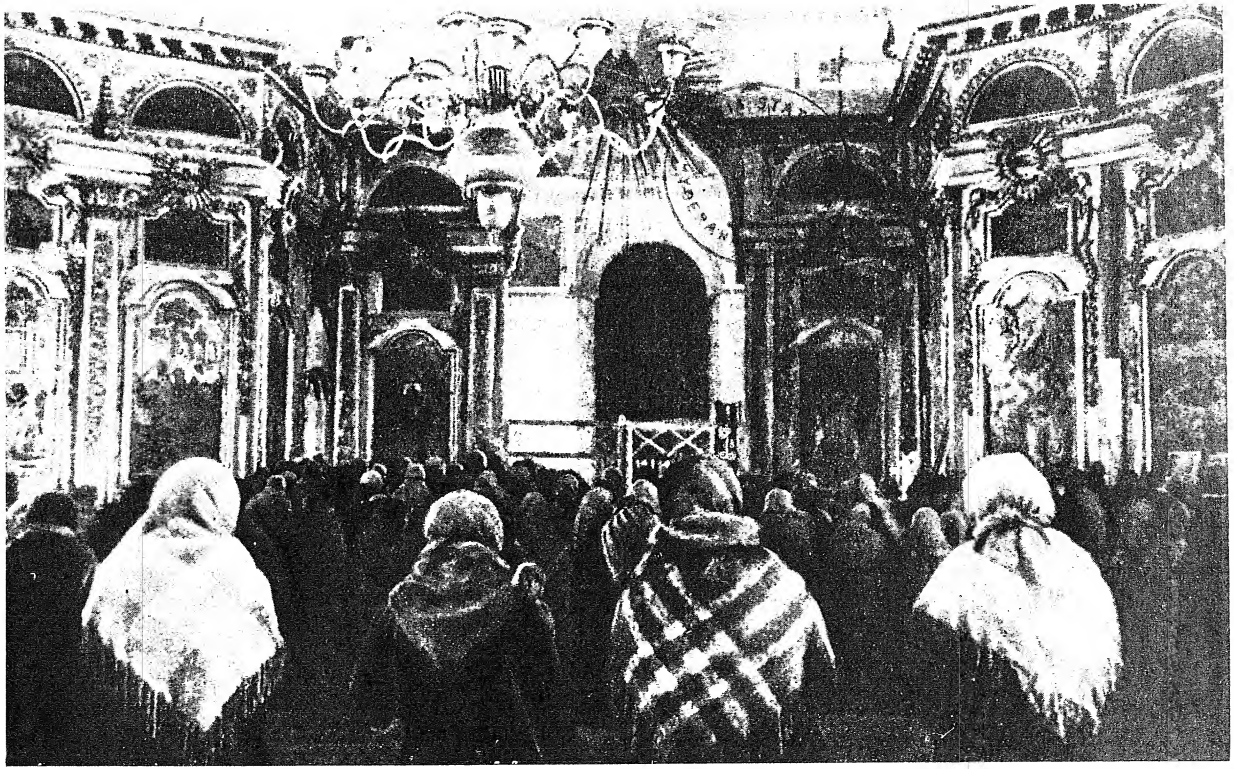
5 April, 1942.



Facsimile of Metropolitan Sergius's message acknowledging the letter from the Believers of Gorky on their collections for the Red Army.



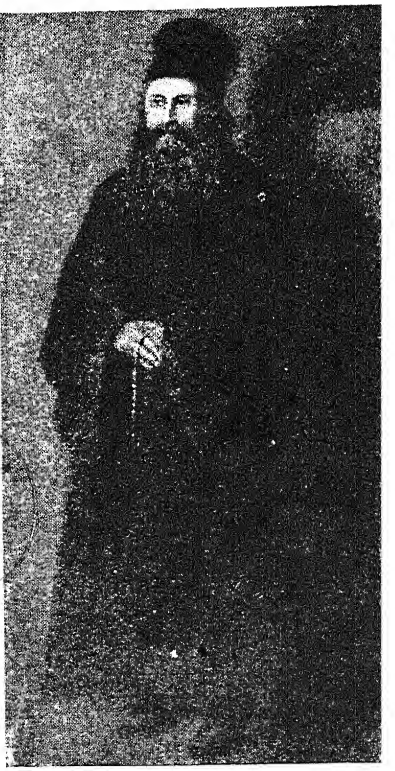
THE PRIEST SERGIUS ASHIKHMIN PREACHING TO HIS CONGREGATION ON THE NEED TO DEVOTE ALL ONE'S FORCES TO THE VICTORY OF RUSSIAN ARMS (SEMEONOVSKAYA CHURCH, CHELIABINSK)



IN A CHURCH AT ARZAMAS, GORKY REGION



ALEXANDER SMIRNOV, ARCHPRIEST OF THE ST. NICHOLAS KUZNETSKI CHURCH



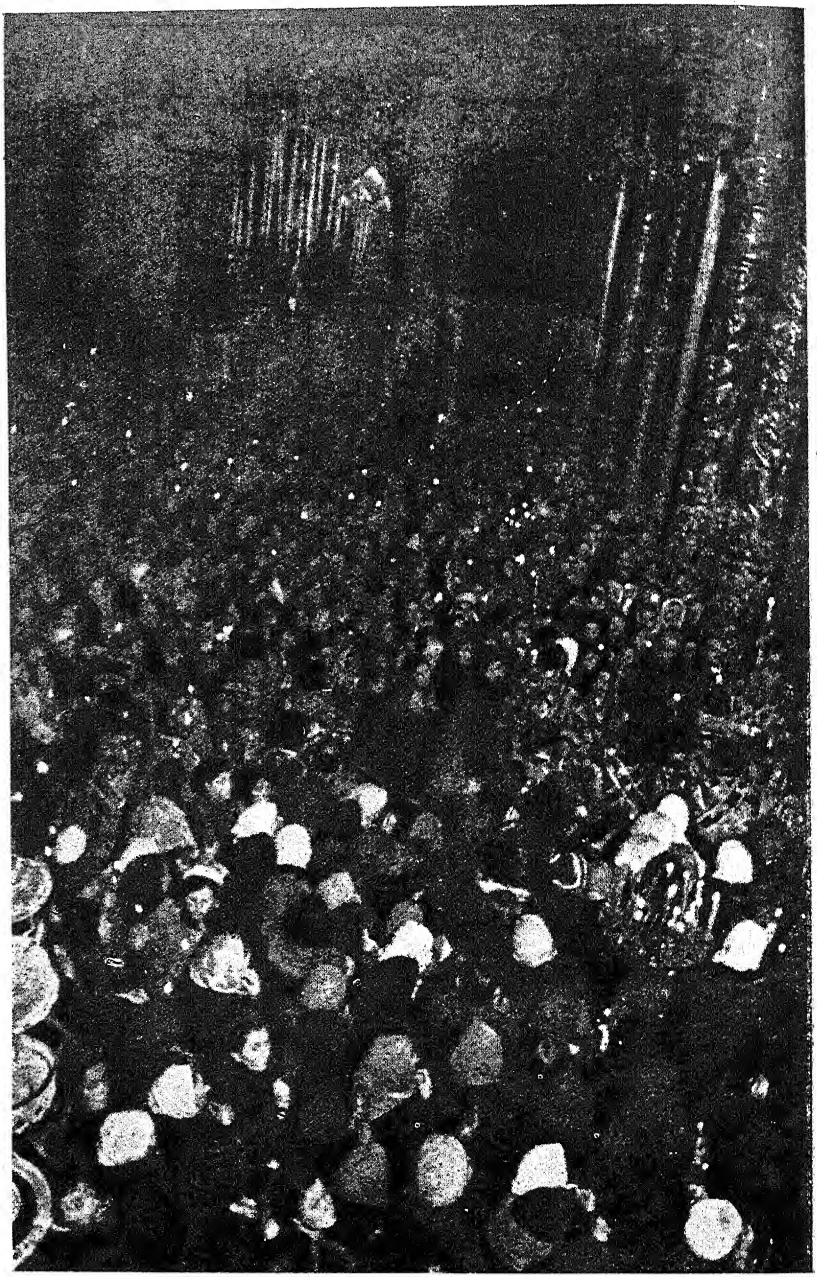
LAY-BROTHER GEORGI POLIAKOV, SECRE TARY OF THE DIOCESAN COUNCIL IN AMERICA



A. ARKHANGELSKY, ARCHPRIEST OF TRINITY CHURCH IN THE TOWN OF GORKY



S. A. YABLOKOV, MEMBER OF THE CHURC COUNCIL OF TRINITY CHURCH AT GORK



EPIPHANY CATHEDRAL, MOSCOW. EASTER MATINS, 1942

EDITORIAL NOTE: Much sorrow has fallen to the lot of the Russian. There is not at the moment in our land a family in which there is not anxiety for a loved one. But we must be firm and strong and not be downhearted. And we are strong and are not downhearted. Particularly striking in this respect were the Easter days. In Moscow, in Kuibyshev, in besieged Leningrad, where the Germans dropped bombs just on Easter night, in Gorky, in Yaroslavl and in all other towns and villages the churches were filled to overflowing. With great attention believers listened to the Epistle of the Head of the Orthodox Church, the Metropolitan Sergius, to his words full of contempt for the godless fascists, to his appeal to unite for the struggle with the hated foe. And people went out from the churches with new, fortified strength, with deep belief in victory over the foe and with hope for the return of loved ones alive and unharmed.

EASTER, 1942, IN MOSCOW

BY PROFESSOR G. GEORGIEVSKY

1942 brought Moscow a whole series of new experiences. People were filled with strong and powerful feelings, different to the point of contrast.

On the one hand, Moscow was aflame with unprecedented patriotic enthusiasm. The hordes of fascist barbarians attacking Moscow from the west had received a crushing setback. Our heroic Red Army had annihilated the fascist legions. Their picked divisions, armed with all the latest inventions of German technique, were being destroyed. The exaggerated myth of the "invincibility" of the fascist army, spread by Goebbels' underlings over the whole world, had been shattered in the dust at the approaches to Moscow. The well-deserved glory of the overwhelming strength of the Russian Army had amazed the whole world and filled with enthusiasm the hearts of Moscow people. Full of pride in its beloved army, Moscow felt that there existed a solid foundation for its constant faith in the valour of its sons who are devoted to their country and had, as with a solid wall, defended the capital against the savage enemy.

A wave of patriotic enthusiasm had raised to unprecedented heights in the hearts of the people of Moscow their love for their country and their admiration for the successes in the field of their country's defenders, and the self-sacrifice of the whole body of the Russian armies and the skill of their leaders. The events and the news which followed supported and strengthened the high mood of Moscow. It soon became known that, not only at the approaches to the capital but in the whole Moscow region, not a single fascist soldier had remained alive: the Russian Army had made a clean sweep of the arrogant Germans from Moscow and other regions.

The Orthodox population of Moscow was the more caught up by the general enthusiasm as it nightly saw in the crushing victory of the Russian Army its own share in the work of preparation and in the triumph of victory. Having ceaselessly offered prayers for victory ever since the beginning of the war it redoubled its efforts and strengthened the will to victory at a time when war hung threateningly over their beloved capital. At the time of the fast of St. Philip, before the new year, the churches of Moscow witnessed a tremendous rise in feelings of ardent love and devotion to the Motherland even to the extent of self-sacrifice and readiness to shed one's own blood "for one's friends". Prayers, acts of penance, sacraments and church services, all intended to increase

these holy feelings in the hearts of the faithful and to kindle them in the hearts of those who had become indifferent, never ceased in the Orthodox churches and inspired the Orthodox to strive towards the common aim—selfless service to the country, a striving to give their life for their friends and for their native land.

On the other hand, the population of Moscow was at the same time experiencing feelings of hatred for the enemy. People arriving from recent battlefields and from places held for a time by the fascists brought with them tales of unspeakable horror. Beaten and driven ignominously from Moscow, the fascists were seeking satisfaction in revenge. They vented their wrath in a manner which exceeded the barbarities of the Vandals and Huns. The barbarous treatment accorded to people captured by the savage bands of brigands and robbers was not sufficient for the fascists. It is not enough for them to kill people. Enraged by the defeats of their armies, they proceeded to vent their bestial feelings on the peaceful, innocent population, on defenceless, unarmed old men and women, children and babies, and particularly on men of the Red Army who had been seriously wounded.

The opportunity to bayonet and shoot the defenceless does not satisfy them. They need to enjoy sadistically the sufferings of their victims. They enjoy the sufferings of others, they are intoxicated with savage delight at the sight of torments and tortures unsurpassed by the persecutors of the Christians in Ancient Rome. To cut off hands and feet or to put out the eyes of their victim, to throw a young baby into the snow or to drive a grown-up person without clothing out into the frost—such mockery and torment are insufficient for the modern barbarian. He throws a naked woman or baby into the snow, sits down near his victim and for hours observes how many minutes it takes for the limbs to grow numb and freeze, how long the victim remains conscious and when he finally grows rigid and dies.

How can one explain these unheard-of outrages against human beings? The "civilized" fascist does not simply kill people but in the name of his barbaric science he investigates the processes of all forms of killing. But even this is not the limit to the fascist outrages. The tortures and mockery suffered by the Red Army prisoners cannot be described in words. Breaking on the wheel and rack of the Christian martyrs of the first three centuries of our era have been exceeded by the modern godless tormentors, and the Diocletians and Neros of ancient times, infamous in the history of the Christian Church, pale before the brazen and bestial bloodthirstiness of the fascist Führer.

The Orthodox population listened with especial grief to the stories of the destruction of Orthodox churches by the fascist gangs, of the desecration of objects of veneration of the Orthodox faith, of the laying waste of holy places and memorials of the sacred past and of the destruction of all that is holy and dear to the Russian heart. The destruction and outrages in the churches at Kalinin, Solnechnogorsk, Volokolamsk, Mozhaisk, Vereya, Borovsk, the sacking and destruction of both ancient and modern objects of veneration in the monasteries and villages of the Moscow region, where the fascists also destr oyedgems of painting and architecture held precious by all the world of art and now irreparably lost and quite irreplaceable, were lamented in Moscow and raised a storm of rage against the ferocious enemy.

The Orthodox of Moscow at this time of sore trials crowded the churches of their city. The services of the Orthodox Church completely answered the feelings of the faithful. In 1942 the Orthodox Church celebrated a very early Easter. Accordingly the preliminary church services connected therewith also

began extremely early, immediately after the conclusion of the Christmas festivals. Hardly had the new year begun when the Orthodox Church started on this series of services.

During Lent the Orthodox Church gives much sustenance to the soul of man tormented by contradictions and first of all calls upon him to renounce self-delusion by personal vanity, and imaginary sinlessness, compelling the faithful always to begin with repentance. The prayers "Lord and Master of my life" and "Open Thou the gates of repentance" are frequently read and sung at the Lenten services. During these days and at these services the Orthodox Church exhorts the faithful to be ever mindful of their holy duty to their country, calling upon them to hate the enemies of the Fatherland and blessing every faithful son of his native land to accomplish heroic deeds on the battlefield. During Lent the Orthodox Church chants: "By the rivers of Babylon, there we sat down, yea, we wept," and proclaims: "O daughter of Babylon, who art to be destroyed, happy shall he be that dashes thy little ones against the stones" (Psalm 137).

This year, as last year, the Moscow churches were crowded with worshippers, especially those who were fasting and preparing for communion during Lent. All were anxious to make confession and partake of the Sacrament. There were so many who wished to prepare for communion that the priests were compelled to administer the Sacraments even during the Liturgies of Pre-sanctified Gifts on Wednesdays and Fridays. On the other days on which communion is customary, especially on certain Saturdays, there were so many communicants in the larger churches that the service began at 6.30 a.m. and ended at 4 or 5 p.m.

The question of midnight services was keenly felt in all the Orthodox parishes of Moscow. While the services on Friday and Saturday of Holy Week allowed of a certain compromise in fixing the time of their celebration, the Easter service at midnight would have lost all its enchantment if its time were changed and might cause worshippers involuntarily to break the law if it should be impossible for everyone to be inside the church.

The administrator of the Moscow Orthodox Church, the energetic, experienced and calm Nicholas Yarushevitch, the Metropolitan of Kiev and Galicia, who was, in the absence of the Metropolitan of Moscow and Kolomna, managing the affairs of the Orthodox Church of Moscow, proposed a uniform fixing of the time of the Easter services in all the Orthodox churches of Moscow. Holy Week came on, and its last days were passing. The Metropolitan Nicholas on his own initiative warned the parishes to take all steps to ensure the strictest observance of all night-time regulations. The Orthodox of Moscow, living in siege conditions, experienced a keen anxiety over the question of the traditional and solemn celebration of the midnight service. Suddenly at 6 a.m. on the Saturday, 4 April, the morning news started with the unexpected announcement of the orders of the Commandant of Moscow permitting the citizens freedom of movement in Moscow during the night from the 4th to the 5th of April. The Metropolitan Nicholas immediately announced to all the Orthodox parishes that Easter would be everywhere celebrated in the traditional way at midnight.

The joy of the Orthodox of Moscow, who had been satisfied in their most ardent wishes, knew no bounds. Everyone with one voice expressed their thanks to the Soviet Government which in so simple and kind a way had generously granted the general wish of the Orthodox population. The faithful, with peace and satisfaction in their hearts, started preparing for the festival.

At 7 o'clock in the evening on Saturday, in the clear spring twilight, I went

to my parish church. Even some distance from the church my attention was engaged by a stream of people carrying similar little bundles in their hands. These were little parcels carefully but loosely tied in spotless white napkins and tablecloths. One could not help recognizing the traditional Easter "kulich" and "paskha". An old woman came level with me carrying her bundle in her arms, so I decided to ask her:

"Are you going to church, Grandma?"

"Yes, I am just going to church to have the 'paskha' blessed," she replied. "Have you heard the new order that's come out? May God bless the Soviet authorities! Go about the town without fear, it says, and do what is customary at Easter time; no one will interfere with you."

An enormous queue is standing on the pavement and extends round the church. People are going in in twos, they reverently kiss the representation of Christ in the sepulchre. I push through into the church. Before the altar and by the walls are solid rows of these bundles. But now they are untied, opened and decorated with lighted candles. There is plenty of light. In the bundles one can make out the white kulich cakes decorated with flowers, sprinkled with sugar or decorated with ringlets of the same pastry. By them in some of the bundles stand decorated "paskhas", surrounded by coloured eggs. Everywhere one hears people saying the same thing—expressing their gratitude to the Soviet authorities for the order of the Commandant of Moscow.

Without hurrying, the worshippers fill the Cathedral of the Epiphany, in Elokhovo Square off Bauman St. The spaciousness of the church, the magnificent ikonostases, and the religious mural paintings seem specially created for solemn services. The worshippers keep coming in. The hour of the Easter service approaches. Electric lamps light up. They are rivalled by innumerable candles and lamps, and then all the church candelabra and chandeliers blaze with a clear electric light. The cathedral is lit up in all its glory. The ikonostases and ikons are resplendent with gold and paint, everything round is covered in flowers, giving a bright gaiety to the monotony of metal and wood. All the details skilfully blend and supplement one another, declaring the wonderful master who, with extraordinary pains and skill, had created so original a setting for the solemn service.

Standing in this cathedral at this great moment one cannot help remembering Father Nicholas Kolchitsky, the dean of the cathedral and the creator and inspirer of this beauty, careful arranger of unforgettable services for the great church festivals. All proceeded harmoniously with the faultless intoning and movements of the deacon and the flawless singing of the clergy, choir and readers. The worshippers now filling the cathedral were all Father Nicholas' spiritual children. He knew how to attract them to take active part in the preparations for the festivals. Common efforts had created the beauty and magnificence with which the cathedral on this occasion, too, greeted Easter.

The fullness of the festive service was crowned and completed by the presence of the Head of the Russian Church, Sergius Stragorodsky, Metropolitan of Moscow and Kolomna, the Acting Patriarch. Every time after such a service one actually felt in this cathedral the truth of the chronicle story about the emissaries of Prince Vladimir of Kiev, who declared that while witnessing the Patriarch's morning service in Constantinople they wondered whether they were in heaven or on earth.

The Easter mattins begin. The altar gates open and there shines before the eyes of the worshippers the enchanting beauty of the altar and ikons beyond it

surrounded by magnificent decorations and a mass of different fresh flowers. One can understand the wonder of a simple Russian woman, amazed by the unexpectedness of the picture revealed, who exclaimed: "It's just like heaven!"

The Metropolitan Nicholas headed the body of celebrating clergy. Representatives of the Allied British Army were present at the service.

The worshippers and the foreign officers stand with lighted candles. Hardly had the leading priest begun to sing the Easter canticle when the whole cathedral joined in singing "Christ is risen", known to all Orthodox believers from their childhood. The impression is unforgettable. The service continues. Every member of the Orthodox Church knows it and tries to take part in the beautiful singing. The Metropolitan turns to the people and joyfully exclaims: "Christ is risen!" The packed cathedral answers enthusiastically as with one voice: "Indeed He is risen." Finally the hierarch exchanges the Easter kiss with the ministrants and the congregation. The people who had until then been pressing in a solid mass round the Sanctuary begin to exchange Easter kisses too.

The Easter Liturgy ended at 4 a.m. The Metropolitan Nicholas presented his Easter greetings to the foreign representatives, offering them holy bread and pointing out the close ties between them and us in the struggle with the common enemy.

People went quietly and peacefully home.

At 4 o'clock in the afternoon the Metropolitan Nicholas celebrated the Easter evening service in the cathedral. According to tradition the Gospel was read from the amvon by the Metropolitan himself facing to the congregation.

. . . St. John the Evangelist tells how Christ after his resurrection appeared to his disciples late in the evening on the day of his resurrection. The disciples were all gathered together. Only Thomas was missing. When the disciples told him later of the resurrection of their Master, Thomas refused to believe until he had touched with his own hands His wounds on His hands, feet and side. This Gospel tale brings reconciliation to modern society too. The Orthodox Church tolerates doubt and scepticism and still counts doubters as her brethren. And so the first day of Easter in Moscow in 1942 closed in a solemn, festive and peaceful mood.

PROFESSOR G. GEORGIEVSKY.

10 April, 1942.

CHRIST IS RISEN!

The Easter morning service in the Moscow church of St. Nicholas Kuznetsky, 5 April, 1942

BY ACTRESS GALINA KOVALEVSKAYA

Easter week is coming to an end, but those wonderful words "Christ is risen!" still sound in my ears as they were uttered for the first time at the Easter service by the priest in charge of the church of St. Nicholas Kuznetsky, the mitred archpriest Father Alexander.

It is impossible to convey all the feelings which I then experienced and I want to speak of the impression I had at the Easter service this year, an unusual year, a year of gruelling war in the cause of freedom and happiness, a year of nation-wide striving after victory over a cruel earthly foe.

I will go back a little. On Good Friday, after a long absence, our priest returned to his duties and everything became alive and started to shine and burn

with a bright light. With great warmth of feeling and sincerity and with a quiet dignity usual on such days the wonderful Holy Week services were held—the procession and ceremony of Christ's burial and the service of Saturday in Holy Week.

Then came Easter eve.

The twilight gathers. A few hours remain until the midnight Easter service. It is dark in the church, but it is already full of people and one hears a hushed murmur of expectation. Oh, how pleasant, how sweet to stand in a half-darkened church and listen to the voices of the holy night and wait and wait . . . Now the solemn moment has come. Before the ikon of the Holy Resurrection candles are burning in a bright sheaf. They begin burning in the hands of the worshippers forming a billowing sea of flame.

And suddenly the bell is struck, and struck indeed, once, twice, and a third time, and a wave of wonderful sounds fills the air and a ringing, a real deep-toned carillon of sound envelops all. They were ringing the bells in one of the transepts. And from behind the altar gates, which were still closed, poured forth the solemn sounds of that divine canticle: "The angels on high sing of Thy Resurrection, O Christ Our Saviour." And with tears of ecstasy the soul replied: "And unto us on earth grant it to glorify Thee with a pure heart!"

The altar gates opened and the priest appeared. His whole being was imbued with the solemnity and holiness of the moment. His eyes, burning with an inner fire, shone from his inspired face. After a short silence his words resounded loud, solemn and deeply moving—"Christ is Risen!" And as one man the people answered with their thousand voices: "Indeed He is Risen!" And one joyful Easter song after another rang out. What believer does not know them, does not sing them and respond to them with his whole heart? To whom does their sound not bring joy? Like heavenly angels, like heralds of victory, came the canticles and Easter hymns, bringing to hearts filled with light and joy each its special message and its special image!

And throughout the singing, like a summoning to universal joyfulness, the voice of the priest rang out: "Christ is Risen! Christ is Risen!" And with an irresistible power granted by God he poured this joyfulness into people's hearts and everyone could not but reply: "Indeed He is Risen!"

His voice, mingled with the singing of the choir and soared aloft on wings of paschal joy, carrying everyone in its wake. And in its waves sorrow was calmned and sadness taken away, and dissent among men disappeared.

The Easter canticles died away and St. John Damascene gave place to St. John Chrysostom. And the words of Chrysostom resounded in the vaulting of the church. The flame of truth and of a holy faith burned in his great soul. And it was lit also in the heart of the priest when he was reading his words. It was conveyed to him by the solemn words he was uttering: "Now therefore enter ye all into the joy of our Lord. The table is laden; let everyone take his fill. The fatted calf offers plenty to all. None shall go forth from here hungry. Let all enjoy the feast of faith and receive the riches of grace. Let none bewail his poverty, for the universal Kingdom has come. Let none fear death, for our Saviour's death hath freed us."

The word of Chrysostom is the song of victory of light over darkness, the song of victory of life over death! It is a hymn to the Resurrection, and uttered by our priest it sounded like the victorious final chord of the joyful Easter morning service!

ACTRESS GALINA KOVALEVSKAYA.

ON THIS DAY

By Nicholas Morshansky

It was a warm damp gloomy Saturday in Moscow. The snowdrifts in the backyards of the city were subsiding. Water from the spring thaw appeared on the pavements and streets, running to the drains which shone coldly and metallically in the sun now appearing, now disappearing, behind whitish clouds.

Late the night before long and persistent anti-aircraft fire had driven off successive waves of aerial bandits. In the morning people crowded to the offices of the Information Bureau. People waited in queues for newspapers, there were other queues too, inevitable features of wartime austerity. Towards dinner-time clouds covered the smoky blue of the April sky, and it began to drizzle. The pavements, which had dried during the day, were suddenly speckled with blackish damp spots. Then suddenly the fine spring rain ceased and it was warmer, more crowded on the streets.

In Bauman St., near the Elokhovsky Cathedral, there was a lively hum of activity and a long-drawn-out line of people encircled the vast cathedral building.

These people were going to kiss the shroud which has rested in the church for the last few hours. In the right-hand transept, in the flickering of candles, in the dull light penetrating through the narrow glass windows already blacked out for the night, the ceremony of consecration of Easter loaves, cakes and eggs is going on.

Many people have had neither the strength nor the time to prepare all this Easter splendour hallowed by the ages. But Easter bread, consecrated by the priest, must have its place in the believer's home. And there stands a woman with a loaf of ordinary white bread bought in a shop. By her side a grey-haired old man holds in a napkin as white as his beard a dozen biscuits, and over there a cake long since prepared for this occasion is being consecrated. And there in the corner far away from all the others stands a little shy seven-year-old child.

In her tiny little hands, on a piece of last night's newspaper, lies a piece of grey wheat bread with a candle thrust into it. The priest blesses this modest wartime Easter bread as well.

And does it matter what it looks like—white and crumbling, like those Easter loaves decorated with flowers, or grey? It is bread, the bread of our people, real, genuine Russian wheat bread. And praising the All Highest, who rules over the fate of the world, for this daily bread sent this day, the people have brought it to the church of God as unshakable, simple evidence of a difficult but by no means starving existence. The same bread has been consecrated today in the churches of besieged Leningrad and in besieged Sebastopol's cathedral, half destroyed by the German artillery, and in all the towns and villages of Russia.

And those drops of consecrated water which fall on them from the priest's sprinkler seem like drops of blessed spring rain which will water our land, revive its warm life-springs, and the corn seeds made fruitful by them will bring forth shoots and the Russian fields grow green and busy, bringing forth great harvests on their vast expanses.

By order of the Commandant this Moscow night was exempt from the iron regulations of a state of siege.

Probably at night-time those who were on duty paid even closer attention to the cloud formations, to every sound in the distant skies. And the barrels of the anti-aircraft guns pointed towards the sky stood ready to belch flame and thunder at any moment. It may be that during these midnight hours when solemn Easter services were being celebrated in the cathedrals and churches of Moscow, it may be that somewhere in the distant approaches to the city aerial combats were going on and A.A. guns thundering, putting up a wall of shell-bursts through which the enemy could not penetrate to the city and destroy the peaceful celebration of Orthodox solemnities.

The enemy did not pass and the early morning service, dedicated to the victory of light over darkness, of good over evil, went on.

Huge crowds of people, filling the cathedral, swayed rhythmically. The flickering flames of candles, the light of the chandeliers, the smoke of incense mingled and rose to the roof, to the awe-inspiring figure of the Creator and Almighty.

The words of the prayers and the priests' voices sounding from the altar, where the figure of Christ lit by a group of seven candles seemed to rule over this world of sorrow, filled the church with their measured sound, and something in it attracted and agitated the soul in an unusual manner.

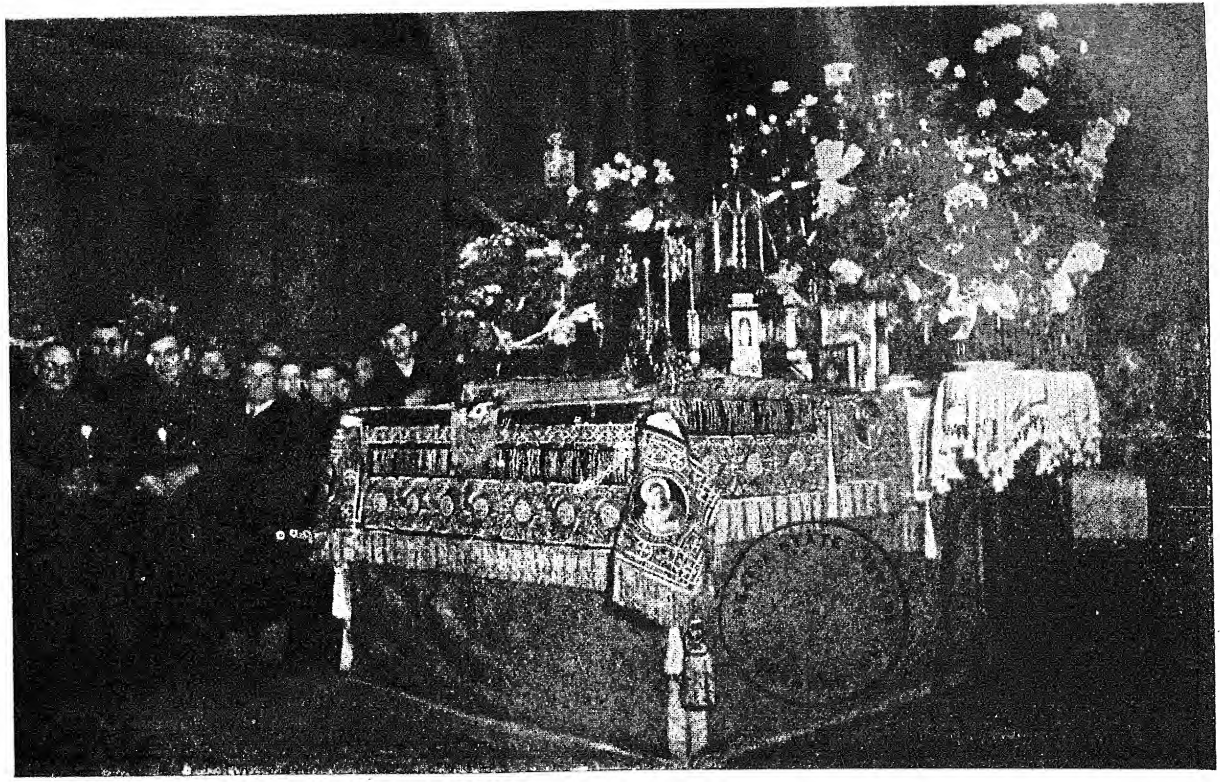
Rising above this murmur of prayers, above the weak, old voices of the priests, above the choir singing the praises of the Resurrection of the Lord of Life, loudly and clearly rang out the voice of the Metropolitan now delivering a prayer, now making ring in the people's hearts the triumphant cry "Christ is Risen!" now blessing everyone and everything from the tribune in front of the opened holy gates, now reading the Eastern message of the Acting Patriarch, Metropolitan Sergius. . . . And there were terrible, prophetic words in that message: "And may the righteous Judge rout Hitler and all his collaborators and may He open the eyes of those who still do not want to see in Hitler the enemy of Christ."

. . . But at that same time Hitler's fliers broke into the Eastern night of Leningrad and scattered horror and death. They had chosen this night especially. They had prepared for it for a month and a half, these villains to whom nothing is sacred, whose hearts nothing can touch.

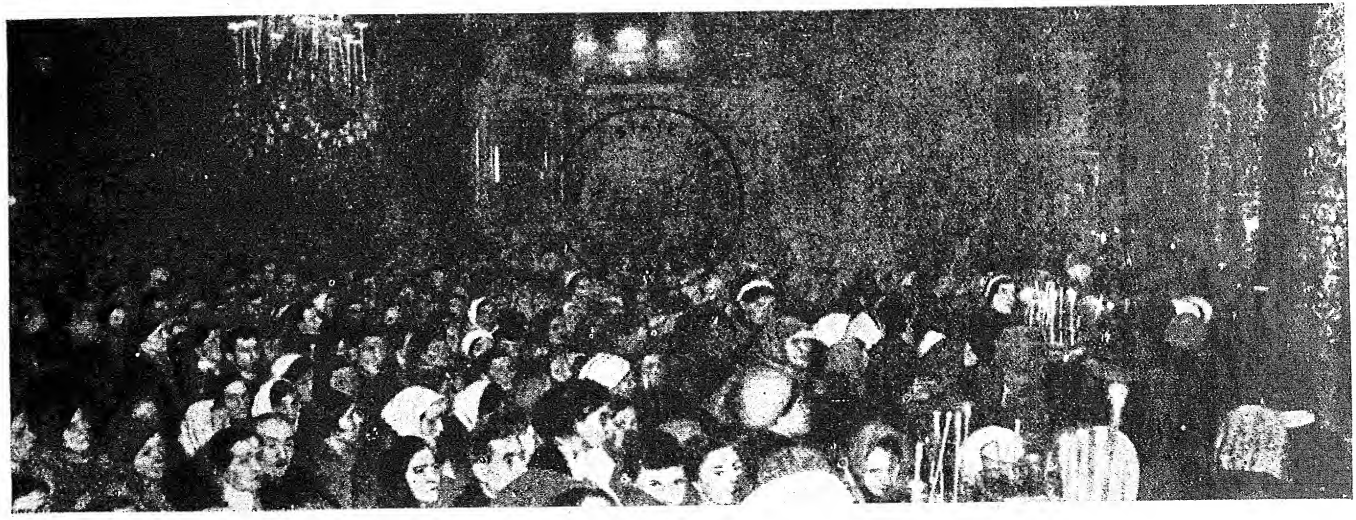
It was a base attack dictated not only by military reasons, but also by mad hatred of freedom of conscience, of that which warms the Russian heart, of human faith in better and brighter things, of everything meant by human feelings. How they fear these human feelings!

As a fascist leader of Hitler's staff has confessed, they fear everything—our young people, our women, everything Russian frightens them and throws them into a rage. They are afraid of the Russian priests, of the Orthodox faith, of Christianity in general. The fascists are worried by the problem of religion in the "Eastern regions" (as they call our land still groaning under their fearful yoke). They are thinking of the fact that "one must give some form of religion to the masses seeking a faith. But the question arises what form shall it take?"

Obviously not a Christian form! The fascists do not permit even a thought of that. They wish to drive the Gospel and the Cross out of the Christian churches: that is, to drive out that which speaks of peace in all the world, of compassion, of the serenity of the human soul, of man's strivings towards the highest ideals of freedom, of love. . . . All that is not for the fascists! Instead of the Gospel,



ALTAR AT EPIPHANY CATHEDRAL, MOSCOW. EASTER MORNING SERVICE, 1942. LEFT—REPRESENTATIVES OF THE BRITISH AND POLISH ARMIES



SERVICE ON EASTER EVE, 1942, IN EPIPHANY CATHEDRAL, MOSCOW

Hitler's monstrous black book *Mein Kampf* is to lie on the altar of the "German National Church"; instead of the Cross, the sword. Instead of mercy, the religion of these cannibals only recognizes merciless revenge; instead of the equality of all people, enslavement under those of German blood; instead of compassion, legalized cruelty; instead of priests, state interpreters of the thoughts and actions of the Führer; instead of Christianity, fascism; instead of a striving for the freedom of conscience and spirit, a striving towards enslavement of the soul, body, feelings and loftier aspirations. And the whole of this revolting edifice is to be crowned by the swastika in place of the Cross and other symbols of the triumph of good over evil.

Their black conscience sent the fascist fliers to bomb Leningrad on Easter eve. On Easter day it directed the barrels of the guns, which senselessly and cruelly pounded the town, its houses, men, women and children. This same black conscience of these villains set fire to churches filled with prisoners of war and civilians; this same unreasoning animal spite was responsible for torturing our children and the bodies of our women.

History has known many villains and the wrongs done by them. We know what St. Bartholomew's Night meant and what were its consequences. We remember the priceless treasures of Belgium, Holland and France, burned in the last war by the fathers of the fascists.

That part of mankind which is free and honourable will never forget the wrongs committed by mankind's degenerate animal-like children, bearing in their hands the emblem of their bestiality, the swastika.

We will not forget all the bombs dropped on our homes and especially those dropped on that night when the free conscience of the free Russian people, believing in God, believing in Christ, quivered in prayer.

Retribution will come; it is drawing near; and in the name of the highest justice, it is not the laws of compassion that will then come into force, but the harsh laws of God the Father punishing man's crime against humanity's best impulses.

NICHOLAS MORSHANSKY.

10 April, 1942.

AT EARLY MORNING SERVICE

BY ANDREW STRESHNEV

Easter night is always dark in Russia but never so dark in Moscow as in this year 1942. The whole city is blacked out ready to meet the dark birds of death. The streets are silent and deserted, for the city is still in a state of siege, and that hour of the night is approaching when traffic in the city ceases.

The citizens have lost the habit of going out on the streets at this late hour, and even on the great State holidays the strict rules of a city at war are observed, a city which enemy forces of heavy bombers tirelessly, obstinately strive to reach from the surrounding darkness.

But tonight, for perhaps the only time in the year, people are allowed to walk freely in the town all night long. For following the ancient Russian custom, the whole town is open to the people on Easter Eve, the church doors are opened wide and people's hearts are opened wide to one another. It is the first night of spring when the dead seed stirs and grows towards the light from

its earthen tomb, when Christ rises from the dead, having overcome darkness and death. In the alleyways of Zamoskvorechye people pick their way to church past heaps of snow awaiting collection. They listen carefully to catch the warning sounds of the distant hum of enemy planes, of far-off anti-aircraft fire. Then, during the alert they will stand for hours at their posts in attics, on roofs, at shelter entrances, at their garden gates. They walk along remembering every obstacle, every pot-hole, for one can hardly make out the nearest wall or turn in the street. Many of them would find it more comfortable to spend the night at home without the worry of this long walk, paying attention to every step. But it is nearly midnight, and at midnight the Easter choirs will burst forth in the churches. Moscow choirs have been famous since ancient times, and the Easter canticles gave birth to those national songs which were sung by our forefathers in the far-off days of the battles on the Ice and at Kulikovo. With such songs they went into battle and with such songs they returned home victorious. And had there not been these victories Russia would not have remained safe and inviolate, would not have been so vast and free. Our native songs led the way to battle and in battle helped us to conquer. But the themes of the national songs have lived and changed in the course of ages, and only the church choirs and Orthodox Church music have preserved their ancient forms.

However, the church is lighted inside. The ikon lamps sparkle with blue and crimson stars, the severe faces of patriots and warriors look down sternly from their gilt and carven eminence. In a rough black mantle with a book in his hands towers Sergius of Radonezh, who blessed the army of Dimitry of the Don, inspirer of the fight for Russian soil; Alexander Nevsky stands with a sword at his side; in gold-woven vestments is the Metropolitan Alexis, who sent the Moscow princes on their victorious campaigns. The Orthodox Church respects their memory: they are the favourite figures of the Russian people.

In the semi-darkness the large carved ikon stand rises under the arches. The loving hands of talented carvers cut from obedient wood the twisted columns, ingenious capitals half covered with clusters of grapes and leaves. The Russians have had a love for wood-carving from time immemorial, our land has been rich in forests since olden times and the people are used to creating with their chisels charming and delicate ornaments, designs of the lightest type, whimsical, complex, joyous. Russian national art found wide scope here and, pushed aside by contemporary architecture, has hidden and preserved itself in church decoration. And not in vain, for, despite the darkness, all around are to be seen joyful and delicate colours; this is an art of our joyous and fine people, our courageous and warlike people.

On this wartime Easter eve the church is so crowded that it is impossible to push one's way forward. The early morning service has not yet begun, and late-comers already cannot bring their candles and light them themselves before the images to which their hearts are drawn. From the church porch, from the little counter where candles are sold, late-comers ask that their candles be handed on, and they pass from row to row with the requests of the faithful: "Light one to the Resurrection and the other to Alexander Nevsky." "One to the Resurrection, one to Prince Vladimir and one to Olga."

It was a thousand years ago that Vladimir led his armed force in the campaigns against the Polovtsy defending Russian soil like an impenetrable rampart against the rapacious nomads; and this Olga of Kiev took such a revenge on the Drevlyani for the death of her husband Igor that the Drevlyani kingdom disappeared from the face of the earth for ever. The same Olga built schools in

Kiev at a time when no schools of any kind existed either in Russia or in Western Europe, for she lived in Kiev in the 9th century. Her warriors protected the trade routes on the shores of the Baltic where Reval was later built. The nation preserves their names and respects their memory by lighting lamps and candles before their images.

Cyril and Methodious, who brought the first alphabet to the Slav lands, stand side by side grasping scrolls of their alphabet in their hands. The whole thousand-year struggle of the nation is remembered here while waiting for the moment when the altar gates open and the choirs burst forth with the mattins. It is very crowded. The choir softly repeats the priest's words. It is still twilight in the church, there are not enough candles to light the great vaulted heights of the Byzantine nave.

But the hour of the Resurrection of Christ draws near. The priest turns to the faithful.

"Brethren, our city is surrounded by darkness which breaks through to us on hostile wings. The enemy cannot endure light and for the first time at this Holy Resurrection we meet in darkness. Darkness stands at the threshold ready to descend on every flicker of light. Today we shall not light the church lamps or follow the procession of the Cross as has been the custom of the ages. The church windows are covered with boards, the doors tightly closed. But we will light the candles which each one of us holds in his hands and thus the church will be lighted. We believe in the Resurrection of light over darkness. For no foe can put out that light which shines within us. Our armies, husbands, brothers, sons and daughters stand guard over our country at this hour against the forces of darkness. Keep that light shining within you, put your trust in victory. Victory will shine bright like resurrection."

And passing from candle to candle an unbroken wave of light flowed through the church. Lighting the thin wax candles one from another everyone stood holding a light when the gates opened and the priest rose all glittering in gold. In the radiance of the church began the mattins of 1942, and choir replied to choir and the soft garlands of flowers on the ikon stand and choir stalls, the air itself trembled at the cry of spring: "Christ is Risen!"

And all understood that despite the outer darkness, inside as in this church, there was no feeling of darkness or doubt, that all would pass, that Truth was not extinguished, though hidden in darkness, and still lived on. That the day of resurrection was at hand. That our armed forces would not let the German darkness overcome our light, that together with us are Nevsky, Vladimir, Sergius and the ancient warriors and enlightened teachers—all the past and present of our people joined together will conquer in the name of the future for the eternal preservation of the unfailing light of our native land and our culture.

ANDREW STRESHNEV.

HOLY DAYS IN MOSCOW

BY P. M. KRASAVITSKY, DOCTOR OF MEDICINE

In the sixth week of Lent, on Palm Sunday, we enter upon the path leading to the days of salvation through Christ's sufferings. The moving, deeply significant celebrations of these days were carried out in this year of war in very special circumstances. The evening services began at exactly 4 o'clock in the

afternoon or were transferred to the morning. But all these peculiarities in no way lowered the tone of church life.

It may be said that amid the worries and anxieties, the inevitable difficulties of wartime, with the constant thoughts and feeling for those near ones who endure the dangers and difficulties of the actual fighting, there was no despondency or lowered spirits in the churches, but there reigned a general atmosphere of calmness, of entrusting the fate of one's dear ones to the will of God. . . .

In this is seen the greatness of our nation's spirit in even the most ordinary people, the weak and feeble: in this simplicity of attitude to great events, without any affectation, or showing-off or posing. . . . The same simple Russian folk as are portrayed in Pushkin's *Captain's Daughter*, in Lermontov's *Maximich*, or in Tolstoy's *Sebastopol Stories* and *War and Peace*: "When it is necessary, we shall see, all will have to be done according to the dictates of reason, according to the voice of conscience . . . and the Lord will provide . . . and may his Holy Will be done." . . . Only the prayer is more fervent, the tears for son or grandson more frequent. . . . More frequent is the handing in of names for prayers, of bread for consecration, more frequent the giving of money in the church porch with the words: "Pray for the soldier Ilya, remember the soldier Ivan. . . ."

In the Moscow churches, the Liturgies of the Presanctified Gifts of the sixth week of Lent and of Holy Week were sung by full choirs. It must be acknowledged that they were carried out with great artistry.

But one question occupied and agitated everyone: "What would the Easter service be like in this state of siege?" Everyone understood that this was an important matter not easily decided. The decisions of the Church authorities were patiently awaited. It seemed that there could be no question of a midnight Easter service.

Early on the Saturday morning the permission of the city's military authorities was broadcast for traffic in the city to continue unhindered all Easter night "according to tradition." There followed the arrangements of the Church authorities for the celebration of mattins at midnight. Need one mention the general satisfaction, or, more exactly, delight?

The Holy Easter night arrived. . . . Fortunate people, who could stand the strain, very early on from 8 to 9 o'clock in the evening had filled the churches to overcrowding; thousands of late-comers thronged round the churches in the gloom of a cold, windy night. I was one of these latter, I a man of 69, in the autumn of old age. But my youth is renewed, like an eagle, amid people of one spirit and of the most varied ages and walks of life.

The church officials had most cleverly combined a strict blackout with the wide opening of the side doors of the churches. This allowed the rapturous sounds of the Easter songs to reach the ears of the worshippers standing outside the church. The deep silence which greeted the first sounds of "By a wave of the sea" made it easier to hear.

Returning home in the darkness, after a short rest, I hurried while it was still dark to the Sporuchnitsa Church, where a second Easter service was to be held in an aisle.

There was still plenty of room in the church. Here and there along the walls worshippers who lived a long way off were dozing while waiting for the first trams and underground trains. The stained-glass pictures of the Risen Lord, the Mother of God, and the Good Shepherd behind the altar shone brightly. They were framed in garlands of electric lamps, real and artificial flowers and

greenery. Behind the main altar in a seven-branch chandelier long, thick unbleached wax candles burned brightly. It was merry and cheerful. The second Easter service began at exactly 5 o'clock. The church gradually filled up till it was overcrowded. The service was accompanied by the singing of choirs on right and left. Evensong completed this day of rejoicing.

P. M. KRASAVITSKY,
Doctor of Medicine.

18 April, 1942.

IN A VILLAGE CHURCH

BY A. SHAPOVALOVA

"Slowly through the doors of the Church,
Went I, shackled in soul;
Loving songs were heard.
Crowds of people were praying."

—BLOK.

Those who, in their childhood, have known the charm of an Orthodox festival involuntarily feel some kind of inexplicable sadness on Easter night. The very symbol of the resurrection contains in itself the contrast of the living with the dead; dark with light, winter with spring. The Easter songs of rejoicing, the brilliant vestments of the priests, new clothes specially kept by mother for this occasion, the candle in one's hand and the foretaste of Easter loaves and cake decorated with flowers, all these give one a festival mood.

The sonorous voices of the singers chant: "Brethren we will embrace one another." And everyone wants to embrace, kiss and wish everyone well, to say something pleasant. All seem kindly and friendly.

"Christ is Risen!" intones the priest, and the choir responds. There is a strange fragrance mingled with the incense. . . .

. . . And now, when on the eve of the Holy Resurrection, sadness creeps into the heart, then one feels drawn out on to the street at night to the lighted church; one wishes to experience once again that feeling of sweet emotion of spiritual well-being and peace. How strong and lasting are these memories of childhood!

This year we celebrated Easter in special circumstances. The grievous war, imposed on us by the fascists, tinges everyday life with sombre hues. Those near and dear to us are somewhere far away, straining every effort to win back each foot of our native land occupied by the invaders. And here in the rear are hard work, sacrifices and uneasy thoughts of our country's fate. Long since forgotten is that customary freedom of the day's normal course. Every moment reminds one of the war, of people's sufferings, the bomb-wrecked house, the shop queues, the mournful sound of the siren. . . . They have caused all this, the fascists. A burning wave of hatred effaces all other thoughts and emotions.

Evening approaches and with dusk comes that desire to go out into the streets to join the crowds in prayer.

"Well, shall we go to mattins?" they ask at home.

"How can we, it's so cold and dark? And will there be a mattins in any case? You know in Moscow no traffic is allowed after midnight."

"They gave out on the wireless this morning that the state of siege was lifted for tonight. Blackout regulations must be strictly observed, but one can stay out of doors till morning," they reply.

That decides it. But which church? There will be crowds everywhere.

"Let's go somewhere out of town while there's still time, to a village church," I suggest. But few of them are willing to make such a journey. However, I manage to find a companion.

We leave the city by the last tram. We get out at the last stop and already begin to have regrets. It is so dark that one cannot see one's own hand. It is windy. The road is slushy and every minute we risk falling into an enormous puddle. We have about 2½ kilometres to cover. I know the way, but I was here on sunny summer days, and everything seemed simple then. At night-time even well-known stretches of countryside take on new contours. In a little-known place one loses one's sense of direction completely.

We stand trying to make up our minds. The lights of the tramcars rapidly disappear on their return journey.

It turns out that we are not alone. Two young women and an old man, who travelled with us in the tram, are also looking for companions on their way to the village of Izmailovo.

The old man lives there, he knows the way well. He does not hide his satisfaction at the fact that Muscovites have come to attend the church in his village.

"Only, if you were thinking of avoiding the crowds, you were wrong. We have many parishioners here. People will come from the neighbouring villages. It's a pity I was delayed in the town; now we may not even be able to get into the church!"

We walk hurriedly along.

We enter the village and the road is almost impassable. But with us are more and more fellow-pedestrians, many of them young people and women. Here and there are heard loud, cheerful exclamations. Someone's golosh has got filled with water, someone else, trying to avoid a puddle, has fallen up to his waist in the snow. Everyone becomes livelier, jollier.

And here is the church. It stands on a hump in the ground with a churchyard around it. Its ancient curved cupolas stand out against the dark, starlit sky, welcoming us.

This church has a long history. It is nearly three hundred years old and was built in the reign of Tsar Alexis Mikhailovich. The village of Izmailovo was the ancestral estate of the Romanov boyars. Peter the Great spent his childhood here. Here were formed his famous boy-soldiers regiments. It was here that in 1691 Peter found his grandfather's (Nikita Romanovich's) boat. This toy became the ancestor of the Russian Fleet, and Izmailovo its cradle. Peter ordered the boat to be repaired and launched in the River Yausa. Twenty years passed and the boat, nicknamed "the grandfather of the Russian Fleet", was brought to the new capital on the Neva, where it was received with honour by twenty-three ships and 200 galleys.

The village of Izmailovo, under the first Romanovs, was a model of a princely estate. The famous Izmailovo zoo was still in existence in 1775. Elks, wild boars, wolves, bears, foxes, asses, mules, lions, tigers, panthers and sables were kept there. The aviary was famed for its swans, Chinese geese, peacocks, English water-fowl and rare birds. In the time of Alexis Mikhailovich twenty ponds were dug and fish placed in them—sterlet, pike and carp. The estate yielded large revenues. The apiary alone produced up to 140 poods of wax and a similar quantity of honey in a year.

Spacious gardens of rare plants bordered the ponds. Pear trees, plum trees,

even grape vines and mulberry trees, grew and bore fruit there. In winter there was skating on the ponds. The Empress Elisabeth Petrovna frequently came here to enjoy this winter sport.

The date of the foundation of Izmailovo church is not known. In 1632 it is mentioned in a patriarchal decree. Later on, in about 1665, the wooden church was rebuilt in stone. This stone church, named after the Nativity, still exists today. It is one of the earliest examples of Moscow baroque, of the so-called "Naryshkin" style. In order to appreciate to the full the beauty of the old church one must approach it from the right-hand side. Here it is preserved completely untouched. The unique Moscow baroque, which only borrowed a few isolated ideas from Western architecture, and the general striving after picturesque and pompous effects, remained a basic example of Russian national architecture, the same form of a church with five cupolas, the same windows, the same porch. . . . The gates, now closed, in that same baroque style, led directly to the right-hand aisle. They were made specially for Peter, who could thus pass straight to the choir where he liked to stand.

The bell-tower was built much later in a style totally different from that of the rest of the church. There is a simple iron gate. The entrance to the church is through the bell-tower. In the dark we climb up the worn steps of the porch.

The service has already started; the church is packed. Candles flicker gaily in the hands of the worshippers. The congregation is clad in furs—Easter is early, spring late. But the church itself bears a festive appearance. Garlands made of pine branches and white lilies, skilfully made, decorate the low-vaulted arches. The twisted gilt columns of the ikon-stand gleam against the dark green background.

But even here one cannot forget the war. The procession round the church, described by many Russian writers and depicted on canvas by famous artists, the picturesque Procession of the Cross, is not possible in blackout conditions. The clergy come only as far as the porch and then turn back. We take advantage of the passage left for them to approach nearer to the sanctuary.

The service is a solemn one. Two priests are taking part, Father Ivan and Father Anatole. The Gospel is read in three languages, Slavonic, Latin and Greek. Both left and right choirs are composed of parishioners, lovers of church singing.

The right choir is led by a young artist of the Shatsky School of Opera, Vladimir Alexandrovich Petrov. His wife is the soloist. They come here from Moscow. The other members of the choir have also come from afar. Their faces look severe and serious. The choirs' singing is beautiful. The joyful Easter songs, set to music by talented Russian composers, ring out triumphantly. "Let us celebrate the Day of Resurrection, O people: Easter, the Easter of the Lord."

And the whole congregation joins in: "From death to life." Vladimir Alexandrovich leads this choir of the worshippers.

Here are gathered together the local inhabitants, collective farmers and workers, that is to say, those same people who labour without pause to strengthen the might and defensive power of the country. It is those same people whose fathers, brothers and sons at this moment are attacking fascist strong-points and with daring, skilful blows are driving the foe from his positions.

And when the deacon comes forward to the altar steps and reads: ". . . And all the Christ-loving soldiers, preserve in peace their power and crush all enemies

and adversaries beneath their feet," in unison with him hundreds of voices say: "O Lord, have mercy and save."

Religious feeling is by its very nature indissolubly joined with love of country. The true believer can never, in any circumstances whatever, be a traitor to his country. For the Russian believer his country and the Orthodox Church are one and the same thing. . . .

Mattins is ending. Father Ivan reads from the pulpit a message from the Metropolitan Sergius: "In fascist Germany they say that Christianity has not succeeded and is not suitable for the future world progress. This means that Germany, consequently, is destined to rule the world of the future, must forget Christ and go her own way.

"May the Righteous Judge rout Hitler and all his collaborators, for these demented words, and may He open the eyes of those who still do not want to see in Hitler the enemy of Christ. . . ."

These words of the Metropolitan Sergius have deep significance. Russian social thought is closely connected with the development of German philosophy. A whole generation of Russian publicists and critics, with Belinsky at their head, grew up under the influence of Hegel. Many times in history the destinies of Russia and Germany were closely interwoven and influenced each other.

But in German political circles there have long existed pan-German tendencies, which in their open and vulgar form became embodied in fascist claims and appetites. The sources of these vulgar and cruel aspirations must be sought just in the complete denial of Christianity.

The Russian poet Tyutchev, who lived in Germany for over twenty years, and who, like many young people of that time, had been brought up on German philosophy and literature, in a letter dictated by him in February 1873, a few months before his death, makes the following remarks in connection with the political tendencies of certain German politicians: "It is simply the return of Christian civilization to Roman barbarism, and in this connection Prince Bismarck is not so much the restorer of the German Empire as the restorer of the tradition of the Roman Empire. Hence the trait of barbarism which characterized the methods of the last war—that element of systematic ruthlessness which horrified the world." He is referring to the Franco-German War of 1870–71. Further on Tyutchev gives a more detailed explanation of his opinion:

"As soon as the presence of these elements is properly recognized, then will be realized the need to pay more careful attention to the possible consequences of the struggle at present going on in Germany, the important consequences of which may lead to incalculable results for the whole world. For, by introducing into the life of European society the definite enslavement of the Christian soul, this struggle may lead Europe into a state of barbarism having no parallel in world history, and in which other oppressions of all kinds will find their justification."

Almost seventy years have passed since then, and once again we are witnesses of the unrestrained debauchery of German militarism.

Everyone of us standing here in the church has felt on himself the hand of German cruelty. There is no longer a front and a rear. There are no peaceful fields, no peaceful towns, the war is everywhere. This is the so-called total war conceived by the Germans.

And if in peacetime we Russians argue and quarrel, take sides and indulge in criticism, differ in our view of life and in our opinions, then today one thought

unites us all—our Motherland is in danger! The Motherland must be saved at all costs!

On this Easter night the words of the Metropolitan Sergius on the struggle against the fascists, read in all the churches, find an echo in millions of hearts.

". . . And we shall embrace one another . . ." the choir sings. Mattins is ending; the church is as crowded as ever. No one left at the end of the mattins, all stayed to hear the Liturgy.

The faces are tired, some people are falling asleep standing up. But the priest comes forward with a three-branched candlestick decorated with flowers, and proclaims:

"Christ is Risen!"

"Indeed He is Risen!" rings through the church.

The church is damp, stuffy, the candles are burning low, everything sinks into obscurity, only on the altar and near the choir there burn clusters of candles with a red, smoky, torch-like flame. The faces of the singers and of the youths standing at the altar steps are lit up. They are those same well-known faces described by Tolstoy, painted by Bogdanov-Belsky—blue-eyed boys and girls with flaxen hair.

The Easter Liturgy is finished. The people approach the Cross. This continues for some time. The singers have left, the clergy have left, but Father Ivan stays on, tired and pale, and still the people come. Some zealous parishioner holds up a torch made of candles, the last light in the emptying church.

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Four o'clock in the morning. Blue misty dawn on the streets. An icy wind. It is too early to leave, the trams are not yet running. We sit down in a corner near the candle chest. There is a smell of wax from the candle stumps which have been collected. The conversation revolves round those same topics, the war, the late arrival of spring, the spring floods, the sowing. . . .

A. SHAPOVALOVA.

6 April, 1942,

AT THE LITURGY

BY ANTONINA SOKOLOVA

Serpukhov is a town in which the Germans have not been. They failed to enter this town, but they were very near it, only a few miles away. Everywhere in the town are to be seen traces of the recent fighting: wrecked and burned-out houses, craters several metres deep. The main street which runs from the station through the centre and out to the other end of the town suffered especially badly. Here it was that the troops passed to and fro, and the street was a constant target of enemy bombardment.

But Serpukhov is so ancient a town and has seen so much in its time that the incursion of pagan hordes driving towards Moscow was nothing extraordinary. There were the Tartars, the Poles. . . . All of them had come, had burned and plundered and then been forced to roll back.

The life force of the young Russian people is great. The town was rebuilt and rose again more beautiful than before. Houses, factories, churches were

built. . . . And so it is now. The barricades have not yet been pulled down, piles of bricks await removal, but the streets are full of people. Naturally they are all women. They are industriously clearing away the thawed snow, freeing the gutters of refuse, and the merry spring water carries away with it the dirt and blood of the past grievous winter; for it is past now, thank God.

The morning sun shines welcomingly. On the slopes of Cathedral Hill, where the ruins of the ancient fortress are seen, shoots of fresh green break their way through last year's dried grass. In line with Cathedral Hill and slightly lower rise up two churches, the churches of the Trinity and of the Prophet Elijah. In both the Easter Liturgy is proceeding.

The church of the Prophet Elijah is so packed with people that it is already impossible to enter.

The Trinity church is less crowded. An old woman leaving the church explains to an acquaintance who is going into the church that "there are no candles here. . . ." There are candles, but only expensive ones, costing three and five roubles, are left. They are being bought collectively; but evidently the old woman is more satisfied with her own cheap little candle than with a share in the purchase of a large candle. Generally speaking, this is the personal affair of these old people. They are free to pray where they like and how they like. Probably in this lies the strength and attraction of our Orthodox faith.

At Trinity church, Father Dimitry is conducting a service in the left-hand aisle. The right-hand side is completely deserted. On a little table in the corner in front of the ikon of All Saints stand little bowls of rice. The yellow wax from the burning candles drips and falls on the white rice. Hidden in the corner, some young woman is weeping.

Gradually the church fills up; it becomes more crowded. There are many women with children of all ages. These are communicants. The service proceeds solemnly, as always in Easter week.

The sun peeps in through the windows. But only a few of the panes remain intact and the sun's rays cannot penetrate the boards and paper; the church is gloomy. The ikons are decorated with variegated flowers made of wood shavings, silken and linen towels. There are linen towels everywhere, and many of them; birds and flowers sewn in cross-stitch bear witness to the industry of the women who have gathered here. Here and there, at rare intervals, amid the closely packed crowd of women is to be seen a man's grey, bared head.

The voice of Father Dimitry is heard from the altar praying for the health of "the soldier Michael, the soldier Basil, the soldier Nicholas . . ." Women with children in arms sit down to rest. The priest reads for a long while, now and again interrupting the monotonous recital of names with a short prayer.

The women are engaged in conversations about their husbands at the front, their children, bread . . .

The children become restless at this monotonous recital of names. A little girl, with a shawl over her head like a woman, keeps looking round. Her mother angrily stops her. A five-year-old boy approaches the candlestick and asks to be given a candle. His mother explains that he very much liked standing with a lighted candle in his hand on Palm Sunday.

The smaller children begin to cry. One of them began to cry louder and the others joined in, as is always the case where tiny children are gathered together, and the insistent cry of children drowns the voice of the priest naming those fallen on the field of battle. "The recently killed youth Boris," the voice of Father Dimitry breaks through the children's crying.

ASAFIA S

Why the "killed" youth? Who could kill a youth?

One sees before one the ruins of the great workers' communal apartments, completely shattered recently by a German 1000-kg. bomb. The enemy bomber crept up stealthily, like a thief in the night, hiding in the clouds, and the people, seated quietly in their homes, had no time to take shelter or save themselves. . . .

On that same day Father Dimitry's house was wrecked as well. The priest is at present sheltering in the guardroom. Now, here he comes out of the holy gates with the sacred gifts—a tall, upright, severe old man. His handsome face is framed by a long, grey beard. His clear, intelligent eyes look piercingly at the people coming towards him.

A little girl with blonde plaits tied with a bright green ribbon comes up and then women with children in arms, youths, grown-ups, elderly people.

In this church the parishioners help the priest, Father Dimitry, at the services, as and when they can. They act as reader, keep the church tidy and clean, pass the censer, read the hours. The Liturgy is finishing, Father Dimitry will conduct a short service with consecration of holy water, then a requiem; after that the burial service will begin—a coffin is already being carried into the church, a coffin in which lies an old, simple woman, most probably a weaver from the local textile factory.

While people are coming up to the cross an old man leans towards the priest and whispers something in his ear. Father Dimitry gives instructions about the blackout.

The service commences. Every one of the remaining women asks for a prayer to a saint, each to that saint whose name is borne by a husband or son who has gone to the front.

"Ivan the Warrior, St. Nicholas, St. Cyril of Jerusalem."

On the lectern in front of the priest lies a heap of pieces of paper bearing names. Every woman believes that her fervent prayer will save a beloved warrior defending the Motherland on the field of battle. And all sing in unison with the priest:

"Save, O Lord, Thy people and bless Thine inheritance."

ANTONINA SOKOLOVA.

1942.

EASTERTIDE IN LENINGRAD

BY ALEXIS, METROPOLITAN OF LENINGRAD

The whole believing Christian world regards Easter, celebration of Christ's resurrection, as the greatest festival. It is preceded by a whole week, known to the church as the "seven days", devoted to the memory of Christ's suffering, His death and burial. Throughout the whole seven days the church holds services, conducted with growing solemnity. As the most important moment draws near—Easter mattins and liturgy, which complete the cycle of events in the life on earth of the Saviour, celebrated by Christians of all professions—this solemnity is transformed into the apotheosis of the triumphant light of love. In these days of war all of Russia's sons live filled with a special and somehow new feeling, which is difficult to define and name, with deep contemplation, foreseeing and expecting the coming triumph of victory over the evil and hateful enemy.

The faithful of Leningrad experienced a similar frame of mind during the great and significant days of Holy Week. In all the Leningrad churches on Palm

Sunday a message was read from the Metropolitan of Leningrad to his flock. In this message the Metropolitan called on the believers to help our courageous soldiers unselfishly and with unflagging zeal by honest work in the rear. The enemy, though becoming weakened by the blows of the Russian forces, is not yet powerless, and is still dreaming of the subjugation of our native land.

"Victory," says the message, "is won not by force of arms alone but by general morale and powerful faith in victory, trust in God, crowning with triumph the weapon of truth, 'saving us from faintness of heart and tempest' (Psalm 55). And our army itself is strong not only in numbers and powerful weapons, but the hearts of its soldiers are filled and fired by that feeling of unity and inspiration with which the Russian people now lives."

This message had a heartening effect on the believers, for it is a real expression of those feelings with which Russians are filled today.

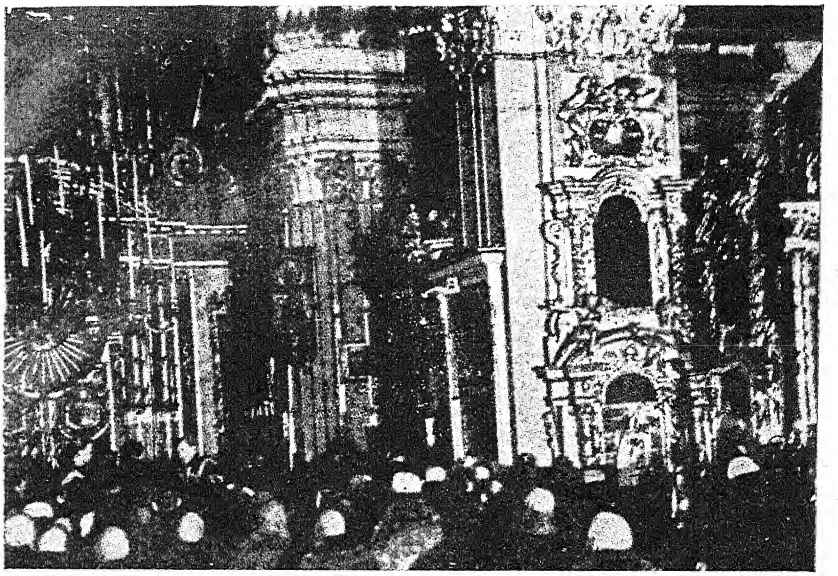
This year, in besieged Leningrad, the congregations gathered in the churches to the rumble of artillery fire, to pour out the whole depth of their feelings. And although war has left its harsh mark on the church, although there was no longer the same pomp in the churches as before the war, for only candles and dim lamps were burning, yet this modest lighting was somehow in harmony with the general mood of deep and quiet calmness of people determined to make every sacrifice, to suffer every deprivation in order to carry on the struggle to final victory.

Holy Week follows Palm Sunday. On Good Friday there were Vespers and the exposition of the Shroud.

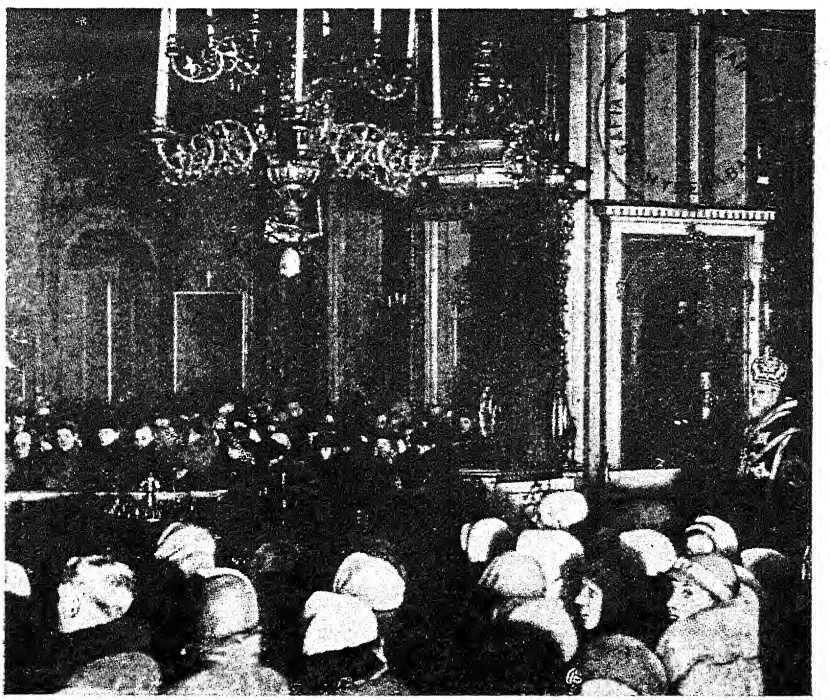
The believers show especial veneration for the representation of Christ lying in the grave and wrapped in the shroud. When the clergy carried the representation from the altar to the centre of the church, everyone bowed to the ground before the procession.

At this time personal sorrows and cares seem far away. The minds of the faithful go back to far-off times in Palestine, in Jerusalem, on Golgotha, to the rock hollowed out that was our Lord's tomb. They not only remembered but live through Christ's sufferings. But how to forget personal sorrows and spiritual sufferings? Many have visions of their near ones, brothers, husbands, fathers, who are preserving on the battlefield by bloody exploits the integrity and inviolability of our life, of our Motherland; who, perhaps at this very moment, are laying down their lives for us. And when a passage is read from the Gospel about Judas Iscariot who betrayed Christ, everyone of the congregation must have thought with feelings of satisfaction and thankfulness to God that here among the believers there are no traitors to Christ, no betrayers of the Motherland! For after Christ and the Orthodox faith, it is our beloved mother native land that inspires us with the purest affection, with the most ardent and faithful love. The honour of our native land, its fame, its security and flowering are worth all our efforts and all sacrifices of whatever kind. Thus, in a believer's heart, under the influence of the ceremonies and singing of Holy Week, feelings of love to God and the Motherland meet and mingle, and with this there is the feeling of deep repulsion for the impudent foe who dares to lay hands on our freedom.

The service on Easter night is the greatest expression of rejoicing. On this night, sacred to Christians, Leningrad was not left in peace by the enemy, who made a savage raid on the town, not only on Easter eve but on Easter night itself. Words cannot describe the meanness and baseness of these attempts. With us those who are not believers respect the religious feelings of those who



SERVICE AT THE ST. NICHOLAS CATHEDRAL IN LENINGRAD, 1942



ALEXIS, METROPOLITAN OF LENINGRAD, AT A SERVICE IN THE ST. NICHOLAS CATHEDRAL, LENINGRAD, ON GOOD FRIDAY, 1942



BENJAMIN, ARCHBISHOP OF CONSTANTINOPLE, OF THE NEW ROME, UNIVERSAL PATRIARCH

belong to the faith. But here the enemy seeks to strike us on the sorest place, and the less successful he is and the more casualties he sustains, the more cruel and shameless he becomes. Even before this there was no lack of proof of the barbaric and monstrous nature of these bestial animals, decked in the vestments of defenders of religion. It is well to remember at this point that none other than these same fascists gave out the slogan of "A Crusade against Russia". And lo! the full cycle of their nightmare crimes is visible to the civilized world. These "crusaders" drop bombs from their planes on Easter night, on the greatest night of the year for Christians the world over.

The message just received by us from the Acting Patriarch, the Metropolitan Sergius, was read at the Easter Liturgy. I read it in the Nikolsky Cathedral, in the other churches it was read by the priests in charge. In this Easter message the Metropolitan Sergius speaks especially strongly of the base acts and plans of fascist Germany "which has dared to take as its banner the pagan swastika instead of the Cross of Christ". This is not the first time that the Metropolitan Sergius has borne witness, in the name of the Church, to the fact that the fascists and their bloodstained leader Hitler are savage enemies of Christianity, and that he deepens the conviction of believers that there can be no agreement between these bestial degenerates of the human race and Christians without a betrayal of Christ.

After the recently experienced horror of aerial bombardment of the town, these words of Metropolitan Sergius fell on exceptionally fruitful soil. The fascists themselves can scarcely measure properly the degree of hatred for them, which they have increased out of all proportion by that night of unheard-of insults which they heaped on Christian religious feeling.

It is worthy of note that this year, exactly on Easter day, falls the 700th anniversary of the famous battle on the Ice, when the Russians, led by Prince Alexander Nevsky, smashed the Germans at Lake Chud. This significant anniversary gives, not only us but also our enemies, plenty of food for thought and conclusions to be drawn therefrom. As their strength was broken then by the stubbornness and skill of the Russian forces, so today the time when their strength will be finally crushed is not far off. A pledge of this is our confidence in our victory, a feeling which at this Eastertide arises in the soul with special force for it is plain to all thinking people: at the same time as our enemies go forward in the name of personal gain, of greed, of thirst, we go forward to uphold world-wide principles and ideals, the manifold prosperity of nations, to give freedom and life to those oppressed and suffering under the heel of the fascist slave masters.

With us are, as we see, history and our moral strength, which is as great in the Russian people and Russian Army as it was 700 years ago.

ALEXIS,
Metropolitan of Leningrad.

Leningrad, 9 April, 1942,
Thursday in Easter Week.

CHAPTER IV

THE ORTHODOX CHURCH IN RUSSIA, IN ITS OUTBURST OF PATRIOTISM, IS NOT ALONE

"I was beautified (Wisdom), and stood up beautiful before the Lord and men: through the unity of brethren and the love of those who are sincere."

—Ecclesiasticus xxv, 1.

THERE is a logic of love and a logic of hate. It is natural for love to seek and find the causes of love, and this inevitably leads to unity in brotherly love. On the other hand, it is natural for hate to see and find the causes of hatred and this inevitably leads to disunity in hostility.

The leaders of the Œcumenical Orthodox Church of Christ, the leaders of other Christian churches illuminated by evangelical love, have shown unanimous solidarity in their recognition of the magnitude of Russia's self-sacrificing exploits in the present great war. They send messages from all parts of the world blessing our patriotic war with Germany as a sacred struggle for the liberation from the Hitlerite yoke of all those brother nations enslaved by it.

Some of these messages were addressed to the Moscow Patriarchate. Among these were telegrams from the Patriarchs of Alexandria, Antioch and Jerusalem. There were other similar messages, for example, the telegram of good wishes from Bishop Dionysius of the Serbian Orthodox Church in the U.S.A., in the name of the clergy and members of that Church, a letter from English clergy, signed by a Bishop and fifteen clergymen of Essex, etc.

The highest representative of the Anglican Church, the Archbishop of Canterbury, has expressed his sympathy for our country in numerous speeches made at meetings of various public organizations. Many other Christian leaders, as we shall see in this chapter, have expressed their solidarity with us by word and deed in their own countries.

The crown of thorns with rubies of the blood of sacrifice borne by our land has roused sympathy and love towards our great people in the hearts of honest Christian Church leaders devoted to the teaching of Christ, and has brought them to unity with us in brotherly love.

Those Christian leaders who have accepted the fascist poison have chosen the ruinous path of betrayal and treachery against their Christian duty, the path of hatred and disunity in hostility. Such are the Karlovatsk adherents, Theophilites, Bishop Policarp Sikorski, and similar "sons of perdition" who have broken their ties with the Russian Mother-Church and gone the way of servility to German fascism, and who have become Judases, traitors to their native land. If "the unity of brethren and love between near and dear" be "an adornment of wisdom" (Eccles. xxv, 1), then schism from the Russian Mother-Church is "the result of loss of love and the fruit of pride" (The Patriarchal Exarch of America, Metropolitan Benjamin).

THE EASTERN PATRIARCHS ARE AT ONE WITH THE MOSCOW PATRIARCHATE IN THE STRUGGLE AGAINST THE FASCIST OPPRESSORS

The Orthodox East—cradle of Christianity—has always been a holy place in the eyes of the entire Orthodox world. The Patriarchs of Alexandria, Antioch

and Jerusalem are the heirs in office of the Holy Apostles, the Œcumenical Patriarch of Constantinople is the successor of saints famous in the early history of Christianity, and by their ancient Christian titles alone they arouse in the Russian Orthodox heart feelings of reverence for the bearers of these sacred names. The Russian Orthodox Church preserves also unchanging feelings of filial gratitude to the Church of Constantinople, like a son to the mother who has given him birth.

Being autocephalous, the Russian Orthodox Church carries out its service to the Russian people in brotherly communion with all the Eastern Patriarchs. Signs of this continuous communion, apart from the mutual prayers for all the Orthodox Churches and their leaders, are the mutual salutations and mutual brotherly relations in many matters of church life between the Eastern Patriarchs and the leaders of the Russian Orthodox Church, and, in the last decades, the Most Holy Patriarch Tikhon and his successor His Beatitude the Metropolitan Sergius.

The great patriotic war with Germany which began in Russia in 1941 and sets our country lofty, noble tasks—the expulsion of the invaders from our territory and co-operation in the liberation of all brother nations from enslavement under the Hitlerite yoke—blessed by the Russian Orthodox Church from the day it started—such a war naturally found a lively response in the hearts of the Eastern Patriarchs. And they show in their telegrams addressed to His Beatitude the Metropolitan Sergius their sympathy with the Russian people in their sufferings, send their apostolic blessing to the Russian armed forces and join their prayers for victory to those of the Russian Orthodox Church.

The Metropolitan Sergius gave his blessing for the reading of the telegram from Christopher, Patriarch of Alexandria, in all the churches of Russia, with the proclamation after such reading of long life for His Beatitude the Patriarch Christopher "Pope and Œcumenical Judge". This telegram, which is dated 18 January, 1942, reads: "The Apostolical Church of Alexandria is proud of the striking series of victories won by the Red Army which is exerting every effort to destroy the powers of hell. We cordially congratulate you and the Russian Orthodox Church which is contributing to the triumph of the Allies and will assure the peace of the world—Christopher, Pope and Patriarch of Alexandria." In reply to this telegram the Metropolitan Sergius sent His Beatitude a brotherly telegram as follows:

> "In the name of the Russian Orthodox Church we thank Your Beatitude for your words of encouragement and love. We beg you to help us by your prayers and authority.—SERGIUS, Metropolitan of Moscow, Acting Patriarch."

After this telegram from the Patriarch Christopher had been read aloud in the Epiphany Cathedral in Moscow, on 22 February, 1942, during Orthodoxy week, Nicholas, Metropolitan of Kiev, and the Archbishops Alexis of Kuibyshev, Sergius of Gorky, Alexis of Ufa, and Bishop Pitirim of Kaluga, who had celebrated the Liturgy in this cathedral, sent the following telegram to His Beatitude Christopher:

> "After the Liturgy today in the crowded cathedral of Moscow the telegram sent by Your Beatitude was read by order of the Metropolitan Sergius. The congregation sang long life to you with emotion. The Russian Orthodox

Church prays fervently for victory over the fascist monsters of the human race and believes in early victory. Your prayers joining with ours and the similar view you hold of the common enemy as children of hell deeply gladden and move Russian believers. We wish Your Beatitude long years of good health and may the glorious Church of Alexandria flourish."

The betrayal of the Orthodox faith in the Ukraine, temporarily occupied by the Germans, by Bishop Policarp Sikorski, suffragan of the diocese of Volhynia, who declared himself Head of an Autocephalous Ukrainian Church, broke away from the Russian Mother-Church and went the way of servility to German fascism, was the occasion of a further exchange of telegrams between the Metropolitan Sergius and the Eastern Patriarchs.

For this crime against the Church, Bishop Policarp Sikorsky was tried by a Council of Bishops convened by the Metropolitan Sergius and forbidden to officiate at church services. The Metropolitan Sergius informed all the Eastern Patriarchs of this by telegram and asked their brotherly opinion of the degree of ecclesiastical punishment merited by Bishop Policarp.

We print replies from the Patriarchs showing their complete agreement with the Metropolitan Sergius both as regards the essence of Bishop Policarp's crime and as regards the punishment of this betrayer of the Orthodox faith, now a servant of facism.

For the Easter festival of 1942 the Patriarch of Alexandria, Christopher, sent the *Locum Tenens* for the Patriarch a brotherly greeting telegram from Alexandria.

The Patriarch of Jerusalem greeted His Beatitude Metropolitan Sergius in the following telegram:

EASTER MESSAGE OF THE PATRIARCH TIMOTHY OF JERUSALEM*

His Beatitude the Metropolitan of Moscow and Kolomna, *Locum Tenens* of the Patriarchal Throne, Brother in Christ the Lord, most beloved by us, our humble fellow-servant, Sergius. We joyfully greet you, embracing Your Holiness. Blessed is the Lord, above all others rich in grace and generosity, who has given it to us to pass through the great and soul-cleansing fast and to attain to the adoration of His Holy and pure sufferings. Three days before Easter, having ascended terrible Golgotha and knelt before Christ on the Cross who sacrificed Himself for the renovation of all creation, we represented to ourselves the spectacle of the death-dealing war and warmly prayed for what is not within our control—to be saved from evil and sorrow. Now, in the early morning, like the anointing women who surrounded the tomb of the Life-giver Christ, the Saviour, we sent up to Him, the Conqueror of Death, our thanks-givings and then offered the bloodless sacrifice on the tomb itself into which He descended for the world's salvation like an immaculate lamb slain in sacrifice, and we zealously prayed for the strengthening of the holy churches of God, and prayed with brotherly love for Your Beatitude, praying that you might be filled with the grace of Him who rose from the dead.

*Translated from the Greek.

In fulfilment of the normal custom hallowed by centuries, we send to Your Grace this Easter message from the Holy City of Jerusalem on the occasion of this great, glorious and notable day of the wondrous and life-bringing Resurrection from the Dead of our Saviour Jesus Christ, with the inexpressibly great greeting, Christ is Risen!

We greet you and joyously unite with you in warm prayer to the Lord to preserve Your Beatitude in health, that you may joyfully for many peaceful years celebrate the universal festival of this light-bringing and momentous day, for the well-being and increase in faith of the national heritage entrusted to you by the grace of God, and for many years command and steer the ship of the Holy Church guided by you.

We consider it our duty to express through you in a brotherly manner our Easter prayers and brotherly greetings to the Hierarchs and beloved brothers in Christ who are with Your Beatitude, embracing them with you in Christ risen from the dead, and with this we conclude.

Brother, beloved in Christ, of Your Beatitude,
PATRIARCH TIMOTHY.

Holy City of Jerusalem,
23 March, 1942.

THE EASTERN PATRIARCHS PRAY FOR OUR SOLDIERS

A voice from Yaroslavl

Archpriest Vladimir Gradusov of Yaroslavl, in his report to the Metropolitan Sergius, writes among other things:

"I carried out in my church your instructions [about the publication in the churches of the telegram of Christopher, Patriarch of Alexandria] at the first holy day service today, 8 March.

"The announcement was very warmly received by the worshippers, many of whom had tears of emotion in their eyes. It was particularly moving when I said to the believers: 'Console yourselves, mothers and wives, for your dear sons and husbands fighting on the fronts, a prayer is being offered up, not only by our Russian Church but also by the ancient Apostolic Alexandrian Church in the person of its Head, the successor of the holy apostle Mark, the venerable Patriarch Christopher. Accept with love his blessing, made fragrant by the aroma of the blessed Thebaid. . . .'"

THE ORTHODOX CHURCHES IN AMERICA ARE TRUE TO THE RUSSIAN MOTHER CHURCH

The Exarch of the Moscow Patriarchate in the United States, Metropolitan Benjamin, has been chosen as Honorary President of the Russo-American Aid for Russia Committee.

The North American Metropolitan Platon (Rozhdestvensky), having acknowledged in 1928 the canonical jurisdiction of the Metropolitan Sergius as head of the Russian Orthodox Church, renounced the Mother-Church in 1933, and on his own authority announced the autonomy of the North American eparchy, for which, on 16 August, 1933, his case was referred by the Moscow

Patriarchate to a court of Bishops, and he was suspended from the exercise of his Holy Orders.

After his death in 1934, Bishop Theophilus was elected in his place by his supporters, and with his council he confirmed the unauthorized autonomy of the American Church, for which, on 4 January, 1935, all the bishops of this schismatic orientation with Theophilus at their head were declared by the Moscow Patriarchate to fall under the same judgment and ban as the Metropolitan Platon, who had died in this condition and had separated himself from Holy Church.

In 1935 the supporters of the Metropolitan Platon in America (the Theophilites) united with those who had split away from the Mother-Church earlier and had also been placed under the same ban by the Mother-Church, the Karlovtsy people.

At the same time there has lived in North America since 1933 Benjamin (Fedchenkov), Metropolitan of the Aleutian Islands and North America, who was appointed Patriarchal Exarch in America by the Moscow Patriarchate, and who directs the Aleutian and North American eparchy and all the Orthodox churches in the U.S.A. which are true to their own Russian Mother Church. Below we give an epistle published by him in America.

EPISTLE TO ALL RUSSIAN PEOPLE IN AMERICA

BY BENJAMIN, METROPOLITAN OF THE ALEUTIAN ISLANDS AND NORTH AMERICA

"Let us lay down our lives together with our flock" (from the Epistle of Metropolitan Sergius to the Church leaders and faithful, 22 June, 1941).

The Lord Jesus Christ warned his disciples: "Beware of false prophets, ye shall know them by their fruits" (Matt. vii, 15–17). And the holy apostle Paul declared that "Satan himself is transformed into an angel of light", and after him "false apostles, deceitful workers, transforming themselves into the apostles of Christ, transformed as the ministers of righteousness" (2 Cor. xi, 13–15).

All these words of God came to our mind in connection with the letter which was published in the paper *Russia* (12 October) by the American hierarchs who have split from the Mother-Church.

At a time when our country is carrying on a terrible, unprecedented, cruel struggle with a merciless enemy for the Motherland; when millions of our brothers are dying on the bloody battlefields, and millions of others are left without homes; when a threatening danger hangs over the very integrity of our Russian soil and the whole Russian people, when the enemies want "to destroy us and lay waste our holy places", in the words of the church prayer in our country—at this time the schismatic hierarchs abroad have taken it upon themselves to judge their own suffering people and the Church, and are trying by their appeal to lead Russian people as well on to their false path, covering themselves with holy words.

Their message is long, but the thoughts are short and clear. They throw with a cold hand a stone of accusation at the Russian people; they say that the terrible invasion by the enemy is clear punishment of God for the people's rejection of God, of the Christian faith of our ancestors, and for moral cor-



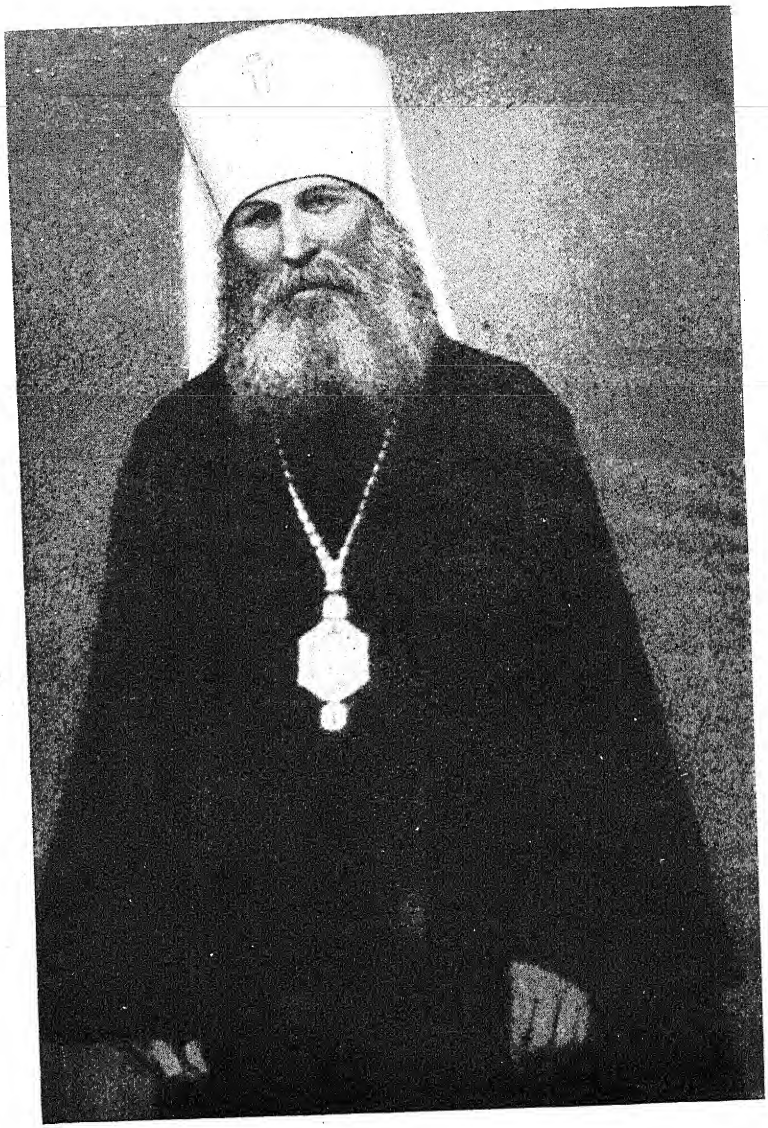
CHRISTOPHER, POPE AND PATRIARCH OF ALEXANDRIA



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TIMOTHY, PATRIARCH OF JERUSALEM



BENJAMIN, METROPOLITAN OF THE ALEUTIANS AND NORTH AMERICA,
PATRIARCHAL EXARCH IN AMERICA

ruption. And for this reason repentance is necessary; the renunciation of Antichrist is necessary; mutual love is necessary. But it is also necessary that no one should blame them. And that is all.

There is not a word of reminder that Russian people should pray here also for the victory of the Russian arms; not a note in the epistle that they should make sacrifices for the Army and the defenders of the Motherland; not a hint that anybody, and most of all this country and her government, should help our people in their unbelievable struggle.

On the contrary, in a special telegram which these hierarchs dared to send to the President of the country, they were entirely silent about aid to Russia, and only asked him to press for religious freedom.

Thus, now all the hierarchs who have split from the Russian Mother-Church and have for that been condemned by it and forbidden to exercise their Holy Orders, have associated themselves with the well-known telegram which the apostate from the Mother-Church, Vitaly, with others of his associates, dared to send at the beginning of the war to the President, asking him not to help Russia in any way in her struggle with the Germans, and thus desired the victory of the Germans for the specious reason of the spiritual salvation of the Russian people. The only difference is that Vitaly spoke out openly, whereas the hierarchs now have kept quiet about aid, probably out of faint-heartedness and fear of public opinion and the anger of their flock. Now it is clear that there was no truth in the statement, which some persons spread even in the Press, that the hierarch Theophilus, their head, condemned Vitaly then. He did not condemn him; he and his other sympathizers joined with him. It is necessary for us all to look at the question with open eyes and not to deceive ourselves and our people: these hierachs do not ask the President for help for our native land!

True, they call their American parishioners also to repentance and have even set aside special days for this. But it is absolutely plain that these hierarchs see the cause of Russia's punishment, not in their own sins and not in the sins of the American flock, but namely in the sins of the Russian people in their native land.

As the lawful canonical hierarch appointed to America by the lawful supreme Church authority, the Moscow Patriarchate, and as the representative here of the Russian Patriarchate, I have no right to leave the letter of the schismatic hierarchs without an answer, because it will do considerable harm to Orthodox people, and it might even damage the cause of the defence of our Motherland; but still more, because under the cloak of truth it hides a false path. My duty is to make clear the danger for those who might be seduced by the beautiful words of this letter about repentance and freedom of religion.

I will not speak now in my own words. Let the Church in our native land speak for me. Let the people speak in their own words. By the mouth of its Supreme Hierarch, the *Locum Tenens* of the Patriarchate (or in fact the "Patriarch," as foreign correspondents justly call him), Metropolitan Sergius, and the other hierarchs and clergy who are with him in Moscow, the Church on the very first day of the war blessed its spiritual children for the struggle for the sacred frontiers of the Motherland in a special epistle; it called the whole Russian people to a common effort—from small to great; it declared that silence and evasion of participation in this struggle were unworthy; and it accused of "direct betrayal of his country" anyone who, even in the secret of his soul, should expect "gain" from the enemy in the lands already occupied or being occupied by the enemy.

The Church, in the person of its Supreme Hierarch, and in the mass of the

Moscow clergy, prayed fervently before a big concourse of people for what?—for the granting of victory to the Russian Army. In the words of an eye-witness, the spirit of prayer was "deeply moving". And in these prayers, so I was informed by the Acting Patriarch in a telegram of 27 June, the whole Russian Church took part: "Prayers are being offered throughout the country." Everywhere "there is a great religious and patriotic enthusiasm".

The Church did not start accusing the people of transgressions, past and present; only in the final prayer of the Intercession service it used the words of the old prayers: "Remember not, O Lord, the iniquities and unrighteousness of Thy people and turn not away from us in Thy wrath." And that's all. Then it goes on: "but in Thy mercy and bounty visit Thy humble servants . . . give victory to our warriors in Thy name." And that is how the Church, akin to the Russian people, prays in Russia. Not a word of blame or censure of the authorities; not a single injurious, reproachful word to the Army and the people. How unlike all this is to the accusation of the separated hierarchs! The Church in Russia is moved by a different spirit from that of the self-styled judges here.

Why has this come to pass? Is it possible that the Mother-Church over there fears to say a word about repentance? It is so simple and easy: no one could condemn or prevent the use by the Church of such ordinary and oft-repeated words! And especially at such a time as this. Or does not the Church there know the spiritual state of its own people? Of course, it knows it many times better than the schismatic judges here. So why does not the Church expose and throw stones of accusation at her children? What is the cause of the difference?

Charity! Yes, first of all, Christian charity—the love of the mother for her children. And further, the mother's wisdom in a grievous moment for her children. Charity "beareth all things . . . endureth all things" (1 Cor. xiii, 7).

Following its Head, His Church in Russia took upon itself the cross of suffering of its people. "Let us lay down our lives together with our flock," spake the Church by the lips of its Supreme Hierarch.

Indeed, what true mother will think or say when her child is suffering that he deserves such torment? Do not many mothers in such circumstances turn to God with a different request: "Lord, better punish me, a sinner, for him and be merciful to him"? This is love indeed. In the letter of the schismatics there is no sign of even the smallest particle of such love.

And is it for us to accuse the Russian people? How many tremendous sins of our own have not we ourselves and these hierarchs? Let everyone then remember his own sinful life. Would he dare then to speak thus? But instead of exhorting us in America—and first of all the clergy, to set a good example—repenting of our innumerable sins, the hierarchs see a mote in the eye of others, not seeing the beam in their own eyes!

But in the first place it would be needful for the American hierarchs and for those priests and laity who have remained with them to repent of their very great sin: the schism from the Russian Mother-Church.

Any kind of schism is the result of loss of love and the fruit of pride. And how many innocent souls of simple people they have corrupted by such a schism! But in their letter, teaching and accusing others, they have not mentioned a single word about this, their own, crime. It would seem that at least during these suffering times when the Church together with its people is bearing a bloody cross, it would be necessary to repent of one's own sins before the Mother and

unite with her! But no! Those who crucified Christ went from the cross, "smiting their breasts" (Luke xxiii, 48). But these judges consider themselves righteous men and do not think about their own repentance at all, although their whole letter is full of words about the repentance of others!

Again and again you have strayed from the path of the true Church of Christ. Having once split away, you continue to multiply your sin further by going counter to her now too.

You do not go with the people either, although you talk about your love of them.

You must see now that the people there in our native land are struggling with all their might, together with their government, for their existence. They do not even think about their own lives, they only give themselves in sacrifice for the Fatherland. They are bleeding. And you here do not even want to ask for help for them. What then! Speak out straight and openly with Vitaly, your fellow thinker, that you now want the victory of the Germans. Yes! You are not with the people but against them, and they are against you!

But you are not with the Russian people here in America either. You must see in which direction they have been going since the beginning of the war. They compelled even you and your priests to pray for the Motherland. And, according to the words of correspondents on the spot, they even "added" prayers on their own initiative "for the granting of victory to the Russian Army". But in your letter you are again silent about such prayers. I believe that the people will not remain blind. They will notice and assess in their souls your rejection of them, just as you have for a second time rejected the Russian Mother-Church.

But you even do not refrain from going against the government of this country and the President as well. You talk amiably in your telegram about complete loyalty, but in fact you go counter to it. The President is exerting himself to the utmost against those who, like you, do not want to give help to the Russians, and thus also to their own country. He is endeavouring with all his might to strengthen the Russian Army and its power, but you, in your epistle, are trying to prevent this. That is what your loyalty is, in fact!

And that is not surprising! Whoever has once betrayed his Mother-Church cannot remain true to the State and the people and the rulers! Because everywhere traitors are always actuated by self-will and caprice.

And whom do you help by all this? Of course not our native land, but her enemies the Germans. Even a blind man can see that now.

These are your "fruits" (Matt. vii, 16).

And with regard to the question of freedom of faith again and again you go against the head of the country and against the Mother-Church. He declares, as we do also, that freedom of religion (prayers, services and sacraments) exists in Russia, although he also desires that in future some improvements should be made. But you assert the opposite, and in doing this you again support the enemies of the President and help them. By doing this you again hold up aid to the Motherland, and even harm the country in which you live. I do not mention a fact which should be remembered by you as hierarchs: that for you, Christians, there is another and true freedom—freedom in the Holy Spirit.

So far as political rights are concerned, in which you see the essence of freedom, is it likely that these are unknown to the Church in Russia itself, and to its experienced hierarchs? Then look! At this difficult moment no one there has mentioned such rights at all. And how understandable that is! Is it possible at such a time to raise these questions, which are not even essential

for a Christian? There it is a question of the very Russian soil and of the whole Russian people: should one consider rights now? But if one thinks about them, then the Church will earn these rights with the people through its self-sacrifice and unity in love, and not by means of your accusations. I will not even mention the fact that we are ourselves guilty in the calamities which have befallen the Church. But you have hitherto not seen this, and you do not feel your own spiritual bondage. You yourselves still do not think about repenting: how then can you teach others to repent? First, return from the schism!

But alas! not even the beginnings of such repentance are visible in you. God be your judge!

Therefore, my last word is addressed not to these false leaders but to the people, to those devout Christians, and generally to the Russian people, who think simply, who are sensitive in heart and charitable in deed. I address myself to those who have tears in their eyes—as I have many times seen them during my talks in various places—who with their whole soul and thought are with their native people now. My appeal is to those who, even independently of me, keep on making great sacrifices for help for their native land—to you, working people, and to you, fellow-intellectuals and soldiers, who are at one with the people and with Mother-Church.

You have chosen the right path. You have become one with the Russian people in this grievous hour in its existence. They and you are now one. Go further along this sacred path of love and sympathy for your native people. In spite of these hierarchs, pray for the victory of the Russian Army. Ask the President for aid for our country. Of course, we will also repent of our many sins and correct them; now is the time of God's testing. But show your repentance by a sacrifice of love and sympathy; otherwise, says the apostle: "Though I speak with the tongues of men" (even in foreign tongues) "and (even) of angels" —though I write all manner of epistles—"and have not charity, I am become as sounding brass" (1 Cor. xiii, 1).

But the Russian people suffering in the fires of unimaginable torment will remember all this. Of course, this deceitful letter of the schismatic hierarchs will not reach them now, but they will know about it later on, and will not count them among their friends when everything has finished with the overthrow of our enemies. But even if they should for a time be wounded by the enemy, then we, who are faithful in love towards them, should all the more and still more strongly and fully love and have sympathy with them in such a misfortune, we should be with them and not against them. But we believe that finally the words of the Head of our Russian Orthodox Church, the Acting Patriarch, Metropolitan Sergius, will be realized; he ended his epistle of 22 June with the joyfully prophetic words: "The Lord will grant us victory."

And on such persons will repose the blessing of the Holy Orthodox Russian Church. "It bestows" also upon you "the blessing of Heaven for the forthcoming heroic effort of the whole people", as the epistle declares in our native land.

And now and in the future and until the end of the war we shall pray as they pray now in Russia. Here is the prayer sent to me from the Moscow Patriarchate: from it you will see and hear the spirit of the true Church of Christ, which is far from the letter of the schismatics.

"O Lord God of strength, O God of our salvation, O God, who alone worketh miracles, look down in mercy and in bounty upon Thy humble servants, hearken unto us and forgive us in Thy loving kindness: for our enemies

are gathered against us, to destroy us and bring ruin to our holy places. Help us, O God, our Saviour, and deliver us for the Glory of Thy Name, and let Moses' words to the people of Israel be applied to us: 'Fear ye not, stand still and see the salvation from the Lord . . . The Lord shall fight for you.' O Lord God, our Saviour, our Strength, our Hope and our Protection, remember not the iniquities and the unrighteousness of Thy people and turn not away from us in Thy wrath; but in Thy mercy and bounty visit Thy humble servants who prostrate themselves before Thee: rise to our aid and give victory to our warriors in Thy name. And to those whom Thou has called to lay down their lives on the field of battle, forgive their sins and on the day of Thy just retribution bestow upon them the crown of immortality. For Thou art Protection, and Victory, and Salvation to those who put their trust in Thee; and to Thee we send up our praise, to the Father, the Son and the Holy Ghost, now and for evermore and for all eternity. Amen."

By the grace of God, BENJAMIN,
Metropolitan of the Aleutian Islands and North America,
Patriarchal Exarch in America.

New York,
16 October, 1941.

SPEECH OF THE METROPOLITAN BENJAMIN, EXARCH OF THE MOSCOW PATRIARCHATE IN AMERICA

(EDITORIAL NOTE: At a magnificent popular gathering in Madison Square Gardens on the evening of 2 July, 1941, the Metropolitan Benjamin, Exarch of the Moscow Patriarchal Church, delivered a speech, in which he indicated the attitude of the Russian Orthodox Church to the Patriotic War. This speech produced an enormous impression on the gathering, many thousands strong.)

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The present conflict between the Soviet Union and Germany broke out on an unusually significant day—the only day in the year when the Russian Orthodox Church celebrates the memory of "All the Saints of the Russian Land" from the beginning of Christianity up to our time. And this unique day in the present year coincided with 22 June. During the night before, according to American time and in the morning of this day according to European time, the Germans began the war against us. This remarkable coincidence was undoubtedly not accidental! I will not say much about it; but we believe that it is a sign of the gracious favour of the Russian Saints to our common Motherland, and it gives us great hope that the war which has begun will end favourably for us.

That very day I communicated this hope to my ecclesiastical head in Moscow, the Metropolitan Sergius.

Of course, this does not mean that there await us only easy going and successes; on the contrary, the path of every saint and ordinary Christian is unavoidably linked with suffering; for that reason we wear the Cross. But through this suffering a happy end will come. And, it is obvious, suffering this time will be particularly great; but, for that reason, the results will be more blessed.

Such is the striking heavenly voice, the voice of the Church of those who have departed to another world.

And the earthly voice of the Russian Church has now resounded all over the world both by radio and in the Press. "Thousands of Russians are fighting in defence of our country," wrote the head of the Church, the Metropolitan Sergius, in his epistle to all the Russian land, "and the Church cannot stand aside, indifferent to what is happening. The Orthodox Church has always shared the destiny of the people, bearing their trials, rejoicing in their successes and this time it is not going to forsake its people. . . . We, hierarchs, when our country calls, consider it infamous to be silent. . . . The Church bestows the blessing of Heaven upon the present heroic effort of the whole people. . . . The Lord will grant us victory."

And I personally, as representative of the Moscow Patriarchate in America, had the honour to receive an answer to my greeting of 22 June. Not many Americans know this and perhaps not all Russians. On 28 June the head of our Church, the Metropolitan Sergius, sent me a cable in which, after thanking me for my message, he communicated, among other things, the following:

"All over the country Intercession services are being held." And he himself, in the presence of a vast concourse of people in Moscow prayed for "the granting of victory to the Russian arms".

But here is another precious phrase in his cable: "There is great religious and patriotic enthusiasm in the whole country."

The very deeds of the Russian Army have shown the whole world that the words of the head of the Church were true. All Russia has arisen!

When I read this cable at the evening service such emotion seized me that I could only with difficulty continue the prayers. My whole heart was yearning for my beloved people and native land! An outburst of patriotic love so inflamed my soul that I could joyfully then and there have laid down for my country my very life! And how happy and delighted I was that my Russian Patriarchal Church is always with its beloved people.

And do not let anyone think for a moment that our Patriarchal Church only through hypocrisy, through fear, was loyal to the Soviet authorities! No—and again no! The Church has always been completely sincere in its loyalty to the authorities, for religious reasons. And now it will be doubly faithful. We know this! We feel this here and understand. And our line of conduct is clear and direct. God's path is not false. The Church has not been, and has not had the right to be, hypocritical. Its countenance is clear now!

And not for a moment was our Church deceived by the false promises of the foe. Information has already made its way into the Press that the invasion is called "a crusade" against godlessness, to the subjected is promised freedom of religion; and, perhaps, also the return of possessions and other privileges. . . . And, of course, the reports are not accidental. Not for nothing has been constructed at Government expense in Berlin itself a church for the Karlovtsy group of *émigrés*, and not for nothing have they received the legal right to possess property.

But the Russian Church has not allowed itself to be confused by this. To the hypocritical declaration of the foe—"against godlessness"—it has already answered: "Believers are celebrating Intercession services all over the country!"

The Church will not be allured by other specious offerings either. We will not accept, we do not wish to accept, false gifts! We will not betray our conscience and Motherland! No!—this will not happen on the part of the

True Church. "Moses," declared the Apostle Paul, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Epistle to the Hebrews xi, 24 and 25).

Such is the path of the Church! And that is how its head, the Metropolitan Sergius, leads it. And the people, the shrewd Russian people, has already responded to the Church's love. Recently, in March, Moscow, and with it all the Orthodox people, so celebrated the fortieth anniversary Jubilee of its Metropolitan Sergius in episcopal orders, that even here it was impossible to read about it without tears. But now we have received a still greater reward from the people.

Now there remains for me to say a last word to Americans. I am not a politician but a simple observer. But everyone knows that the most terrible and responsible hour for the whole world has arrived. It is possible and necessary to say that on the result of the events in Russia hangs the fate of the world. And particularly—of the world of the workers. Do not let anyone think that I am thinking of any political party! No! But one must think of the ordinary man. And in Russia they think about him and live for him as much as they can. And for this reason we must welcome the intention of the President and other governmental leaders to co-operate with Russia at the earliest possible moment and in every possible way.

THEY ARE NOT ALONE

By Archpriest Paul Tsvetkov

The Holy Orthodox Church deeply grieves and sorrows for brethren of the faith who are in the regions of Russia temporarily occupied and in other Slav States enslaved by hated Hitler.

Orthodoxy is the pure expression of the national spirit of the Russian people and our brother Slavs. Hitler considers it his task to subjugate completely to German influence the peoples conquered by him, and to destroy everything that is original, native and free of the German spirit. But who is a more implacable opponent of fascist enslavement than the Holy Orthodox Church?

In the struggle with the fascist oppressors of Christianity, all the Orthodox Eastern Patriarchs and the Moscow Patriarchate are unanimous and of the same mind.

The stream of letters, greetings and telegrams to the Moscow Patriarchate increases every day. Expressions of solidarity with regard to the patriotic position taken up by the Moscow Patriarchate in the present war come in from all places where there is an Orthodox Church; from the four corners of the earth, from America to Jerusalem.

In the countries occupied by the Germans, true representatives of the Orthodox clergy openly protest against fascist cruelties, risking by this not only their positions but frequently their lives.

In Bulgaria, Metropolitan Stephan in his sermons calls the present war "a very great Fall, the prelude to the Second Advent", and accuses those who have started this fratricide of unheard-of proportions. For this Metropolitan Stephan has more than once been the victim of attacks in the Bulgarian Press controlled by the fascist henchmen.

The priest P——, who succeeded in escaping from Yugoslavia and hiding from fascist pursuit in Switzerland, told with horror of the cruel persecution of the clergy by the German occupation authorities. "Judging by the terror which is at present being carried out in Yugoslavia, particularly in Serbia, the German fascists have set themselves the aim of completely destroying the Serbian people. Serbs are deported in thousands to work in Germany, tens of thousands of the best Serbian patriots have been driven by the Germans to concentration camps. It is difficult to describe all the terrors through which the Serbian clergy have lived. Such is the hatred of the fascist for everything Slav that they even want to destroy their churches and religious customs." Immediately after the seizure of Yugoslavia, the Gestapo arrested the Serbian Patriarch Gabriel and Bishop Nicholas of Kraljevo, a Serbian national hero of the First World War, in one of the Montenegrin monasteries. At the same time the German robbers seized all the monastery's valuables, furniture and vestments, and destroyed the buildings. This arrest is explained by the Germans by the fact that Patriarch Gabriel and Bishop Nicholas, and also the whole Serbian clergy, were active opponents of the entry of Yugoslavia into the Three Power Pact. "Now at present," continues the priest, "the Germans have brought the Patriarch to a military court. It must be noted that Patriarch Gabriel and Bishop Nicholas had not renounced their righteous attitude, they had made political speeches calling on the peasants to protest against the adherence of Yugoslavia to the 'new order' in Europe."

"The executioners of the Gestapo do not limit themselves to the arrests of clergy. Without trial or investigation they execute them. Recently the priests Yankulović and Meksin from Pančevo were hanged on a charge of organizing a guerilla detachment. In the district of Čečak the Germans closed two churches, arrested those who officiated in them and sent them to an unknown destination."

In Slovenia, which is occupied by the Italians, where the native language is persecuted by every means, the fascists turned first of all on the Orthodox clergy who appeared as staunch upholders of the national people's spirit. "The Slovenian priests in the villages of Karsta, Istrin and Krainy were massacred," it is reported from Slovenia. "Many priests were killed by the occupying forces for the sole reason that they read their sermons in the Slovene language and called upon the people to defend the freedom, honour and culture of the Slovenes."

A wave of arrests swept through the whole country. Many priests died under arrest. In Mariborn, priests were forced to destroy the local Greek Orthodox Church. By this means it was intended to sow discord between the Serbs and the Slovenes. Almost all the churches were plundered, their church plate and valuables being carried off.

In Slovakia there were also mass arrests of the church's ministers. The priest of Mežinoborsk Church was seized by the Gestapo immediately following a Sunday service. He was accused of calling upon the people to resist Nazism in his sermon. Arrests of priests were made in Nitra, Gilartovci, Trenčina and in many other places.

The Hitlerites order priests not to fail to put in their sermons such phrases as "Hitler is the son of God, Hitler is the father of Christianity." However, as a rule the Slovak priests do not fulfill these orders.

The Slovak Ministry of the Interior issued a special order compelling ministers to send in to it for confirmation the written text of their sermons. This order called forth indignation among the priests.

The indignation of the priests of the countries enslaved by Hitler is fully shared by us, Russian Orthodox servants of the Church. A high spirit of faith unites all Orthodox Christians and gives them strength in the struggle with the hated enemy until victory is secured.

ARCHPRIEST PAUL TSVETKOV.

19 April, 1942,
The Week of the Holy Myrrhbearers.

ANTI-FASCIST DECLARATIONS OF CHRISTIAN CLERGY

BY ARCHPRIEST SERGIUS DAEV

Metropolitan Sergius, in his epistles to the Orthodox Christian believers, points out the absolute hostility of the Hitler regime to the basic principles of Christianity. This point of view of the Most Holy Acting Patriarch is completely shared by the clergy of the Anglican Church.

The highest representative of the Anglican Church, the Archbishop of Canterbury, in his frequent statements, fervently supports the friendship of the British and Russian peoples in the struggle against deceitful Hitler. "At the present time," he says, "all our thoughts should be directed to the East, where an embittered war is taking place on the Russian plains. There a battle for the freedom of the whole world is being waged with heroic courage and obstinacy. We should be proud of our new allies. We must remember that Russia's fight is our fight and that the Russians fight for all countries which have still preserved their freedom and for all countries which are now enslaved. They fight for the overthrow of the hated tyranny. We should always be thankful to the Russians for the blows which they deal to our opponents and for the damage caused by them to the colossal and cruel German war machine. The valour and courage shown by the Russians bind us to render them every help."

The Archbishop of Canterbury wrote a special prayer for the granting of victory to the Russian Army. The Anglicans take a most active part also in the collections in aid of Soviet Russia. Everywhere and always the Anglican clergy welcome unconditionally the battle of the Russian people against Hitlerism. In a letter from the clergy of the parish of Great Dunmow, in Essex, we read:

> "In so far as in the past there existed alienation and mutual misunderstanding between the U.S.S.R. and the religious public opinion of England we desire to show our high esteem of the unyielding resistance of the Soviet people to the heathen forces of racial hatred and tyranny. We express our preparedness to support our heroic allies with words and deeds."

The letter was signed by the vicar of the parish and fifteen priests. Besides that, there appeared on it the signature of the Bishop of Chelmsford.

The clergy of America join their voices unanimously to those of the Anglican and Orthodox Churches. More than a thousand Protestant bishops and other representatives of the clergy appealed to Roosevelt in a joint letter asking for the maximum aid for Russia.

"We join with the Anglican and Russian Orthodox Churches [says the letter] in asking for support for the Russian people and its Red Army. We are convinced that if the Russians succeed in checking Hitler, this will also be a great victory for the Western Powers."

But the anti-Christian nature of fascism is not only understood by the Anglican and Orthodox Churches. The Roman Catholics, who at one time seemed to have a common language with the national-socialists of Germany, are now definitely convinced of the absolute hostility of fascism to basic principles of Christianity.

Cardinal Hinsley, head of the Roman Catholic Church in England, speaking on the radio, gave the following opinion: "Hitler's New Order and the ideal of Christian civilization are two opposite poles. The national-socialist world denotes the subservience of all humanity to the will of a single party. This world denotes the subjection or dying out of the enslaved peoples. It is said that Europe to a considerable extent has ceased to be Christian. It is quite true that some State officials and spiritual leaders try to manage without God. The Word of Christ and Christian principles are to a considerable extent forgotten. As a result of this, arms rumbled and bombs began to explode at the very time when great discoveries, instead of becoming instruments of peace, became instruments of destruction."

Touching on the creed of national-socialism, the Cardinal declared: "There is much data witnessing to the fact that the national-socialist system is unjust and has nothing in common with Christianity. National-socialism is not only a political regime: it is a substitute for religion, a masked paganism, sharply hostile to Christian civilization. Everything points to the fact that conciliation between national-socialism and Christianity would only be possible if national socialism renounced its absolute pretensions, if it ceased to be totalitarian, if it renounced its own being and ceased to be itself."

In neutral Switzerland, three sermons were published in one of the newspapers by the Roman Catholic Bishop of Münster. They condemn the activities of the Gestapo. Speaking about the hatred of the fascists for the Christian religion and the Roman Catholic Church, Bishop Halen declares: "All of the Ten Commandments are violated by the contemporary German regime. This is particularly applicable to the killing of the sick. We have already heard for a few months that those who are chronically ill are forcibly removed from Berlin hospitals. Soon after this the relatives are told that the invalids have died and that their bodies have been cremated." Further, Bishop Halen remarked that the practice of putting people to death who are not engaged in useful work may possibly be extended "to all of us when we have become old and weak, and therefore will not be able to be engaged in useful work".

In the Catholic and Protestant countries occupied by the fascists the German military regime behaves with a complete disregard for the law. The fascists aim at the uncontested subservience of the Christian Church to German nationalism by all means. On account of this the relationship of the clergy and the Hitlerites becomes more and more strained.

In Belgium the Germans tried to make the Catholic priests order the people to co-operate with them. But the Catholics did not favour this co-operation. In a series of sermons the priests called the Belgians to resist. The German Command sent two warnings to the head of the Catholic Church in Belgium, Cardinal Van Roey, indicating that if the Catholic priests did not change their

attitude to the German authorities, he, Van Roey, would be severely punished. In answer to this, the Cardinal gave orders that all Catholics should increase their anti-German propaganda.

A sharp conflict arose betweeen the Catholic Church of Holland and the fascists. Stirred up by the insolent conduct of the fascists, the Catholic bishops drove the fascist officials from the Catholic schools. The bishops published an epistle in which they sharply refuted the assertion of the fascists that the Germans were fighting for the salvation of Christianity in Europe. In the appeal they declare that these assertions are lies. The fascist Press in Holland violently attacks the Catholic clergy.

But the fascists are also not in harmony with the Protestant clergy in Holland. The Nazi authorities published an order to the clergy to provide information about collections in churches. The Protestant Synod suggested to the congregations that they should not fulfil the orders of the Nazi authorities. In answer to this, the Nazis prohibited the Protestant churches from collecting money; however, the churches did not submit to this new order. Many Protestant pastors were arrested by the fascists.

In Norway, as everywhere else, the occupying Power there strived to convert the Church into an appendage fascism. The fascist adviser on Church affairs, Stagmar Skanke, declared that Church functionaries might only work if "they show loyalty to the authorities". That is, if they obediently serve the usurpers. What sort of loyalty the fascists demand from the Church can be seen from the following example. In January 1941 the Minister of the Norwegian Police cancelled the priest's obligation to keep private secrets entrusted to him. Priests on the demand of the fascists are obliged to tell them all that they find out from believers at confession. This order of the authorities, as well as the indecency of the German fascists and their henchmen, evoked a protest from the Norwegian Catholic bishops, who already in February 1941 complained in an epistle about the suppression of freedom of conscience in the country. The authorities forbade the reading of this epistle in the churches, and in revenge issued within a month an order that divine service could only be carried out under the control of the police.

The fascists themselves recognized that the Norwegian people are against them. The leader of the Norweign fascists, Quisling, said one day: "We see that an agitation is being conducted against our movement and that even the bishops of our country are participating in this agitation." The consequences of these differences of opinion were mass dismissals of clergy in Norway.

In France the Catholics also were forced to take up an anti-Hitlerite attitude. The Archbishop of Lyons, Cardinal Gerlier, expressed his protest against the execution of hostages and against the anti-Semitic laws in France; while only last year Archbishop Suhard declared that he was leaving the Pétain State Council because the Catholic Church did not desire to take upon itself responsibility for a regime established by the Vichy Government. The conflict is becoming wider and wider the whole time. The Government began the continuous persecution of the Catholic paper *Croix*. Twenty-eight out of thirty-seven Catholic bishops in the occupied zone of France refused to sign a welcoming letter to the Vichy Government.

The struggle of the clergy with the fascists took on a particularly sharp form in Poland. Cardinal Hlond presented the Pope with a report containing shocking facts about the persecution of believers and the Polish clergy. The Cardinal described in detail the persecution of the Catholic Church in Poland

by the German fascists. He reported that more than half of the clergy of Lodz province were banished or arrested. In the region of Khelm out of 650 priests only twenty remained free. Even the bishop was under arrest. Weddings according to Catholic ritual were forbidden by the Germans. Many monasteries and churches were turned into inns and dancing-halls. Cardinal Hlond declares: "From the time of the conversion of the Poles to Christianity in the 10th century, the Western Provinces have never been subjected to such terrible catastrophe as in the times of the seizure of these provinces by the Germans . . . Lists of priests who have been shot are still not complete. Many priests were deported to Germany; others are in concentration camps. Their fate is truly tragic. Out of 261 parishes of the Gnezno diocese, more than half are left without priests. In Poznán only a quarter of the priests have survived. The majority of the churches are closed; others are only open on Sundays between 9 and 11 o'clock. . . . The remaining priests are obliged to pray for Hitler after divine service. Sermons must be made in German and are subjected to the control of police spies. Under these conditions the clergy refused to preach from the church pulpits. In some localities even the church candles were confiscated. The German nominees behave as if they were owners of the churches, the graveyards, the presbyteries, the church and its private property. . . ."

Vatican radio station has repeatedly come out with protests against the persecution of Catholics in Poland. Pope Pius XI informed the whole world about these horrors. He said that the methods of the fascists in their barbarism reminded one of "the invasion in ancient times of the wild Mongols into China". The Vatican accused Germany of destroying both the civil, the cultural and the religious life.

Even in Germany itself the clergy protested against the fascist oppression. In March of this year a letter of Conrad Preysing, the Catholic Bishop of Berlin, was published in all the Catholic churches of Berlin. In it he protested strongly against the confiscation by the Gestapo of the sites belonging to the Catholic parish of St. Hedwig on which stand St. Clement's Church, the Joseph Hospitz, the Hedwigshöhe Catholic Seminar and the seminar library with 8000 volumes.

> "To apply these orders to the Catholic churches, seminaries and refuge homes [says the letter] is going too far. The expropriation was carried out by elements of the State and party hostile to the Church. Under cover of war conditions these enemies of the Church find it possible to direct blow after blow against the Church."

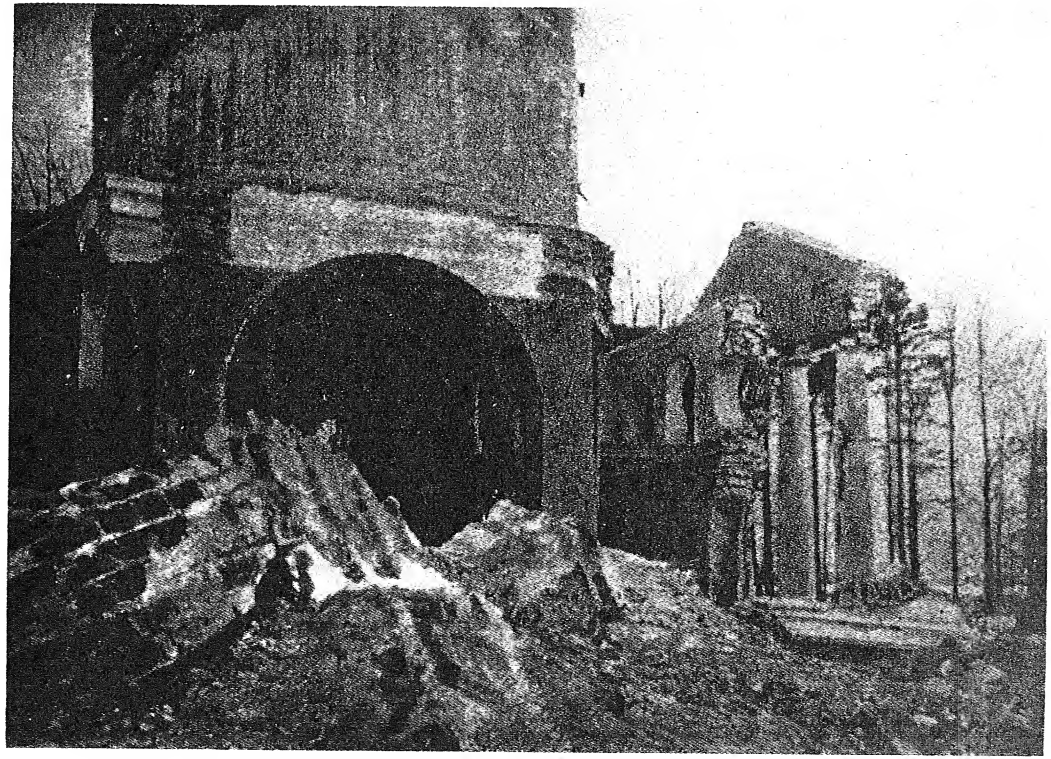
One well-known German Catholic priest who was in Istambul sent a letter to the German Ambassador, von Papen, in which he sharply protests against the persecution of the Catholic Church. He writes:

> "You tried in vain to draw the Catholic population of Germany on to the side of national-socialism. Nothing came of this, nor will come of it, because the German Catholics understand that the national socialist Weltanschauung has nothing in common not only with the Christian, but generally with any kind of, morality."

However, it must be noted that in the unanimous choir of anti-fascist attacks by the Christian clergy the loudest voice belongs to the Anglican Church from



STEPHAN, METROPOLITAN OF SOFIA (BULGARIA)



CHURCH IN THE VILLAGE OF CHASHNIKOVO, KHIMKINSK DISTRICT, MOSCOW REGION, BLOWN UP BY THE GERMANS BEFORE RETREAT



INTERIOR OF CHURCH OF ST. ILYA IN THE VILLAGE OF TARKHOVO, NEAR PESHKI, SOLNECHNOGORSK DISTRICT, MOSCOW REGION, AFTER IT HAD BEEN USED BY THE GERMANS AS A STABLE



CHURCH OF THE INTERCESSION AT KALININ, BURNED BY THE GERMANS

the very first days of the war. Already in the first years of the Revolution, when Soviet Russia was under the blockade of hostile European countries, there were not a few among the Anglican clergy who expressed sympathy for our country. But now, when a united front in the battle with fascist barbarism unites England and Russia, the Russian Orthodox Church and the whole Anglican Church have the same feelings and opinions about the common enemy. The most outstanding, the best organized and the most incessant declarations against German fascism belong to the Anglican Church.

THE ARCHPRIEST SERGIUS DAEV.

20 April, 1942,
Monday in the Week of the Holy Myrrhbearers.

Part Two

The Fascist New-fangled "Crusaders" Mock at Orthodox Sanctuaries, Ministers and Believers

The thief cometh not but for to steal,
And to kill, and to destroy.
Gospel according to St. John x, 10

CHAPTER I

OUTRAGES AGAINST SANCTUARIES, CLERGY AND FAITHFUL TO THE MOSCOW PATRIARCHATE

A REPORT BY ARCHPRIEST ALEXANDER SMIRNOV

THE Most Holy Metropolitan Sergius, head of the Russian Church, invested with the full patriarchal authority, declared in his epistle to the leaders and faithful of his Church on 22 June, 1941, that the age of Batu and the German Knights was being repeated in the German invasion of our native land.

The picture of the terrible destructive invasion of our country by Batu and the Mongol armies is thus described by history: "It seemed as though a fiery river whirled through from the Eastern boundaries to the Western, that pestilence and earthquake, and all the natural horrors ravaged them at the same time." Judging by the terrible impression on contemporaries, it can be said that neither before that time nor afterwards, until the invasion by the new contemporary fascist barbarians of the 20th century, has the Russian people experienced a disaster which has so shaken the strong nature of the Russian as Batu's invasion. Heaps of ruins in the place of towns and villages which had only shortly before been flourishing, the bleached bones of great numbers of people left unburied, fields overgrown with weeds, completely uninhabited—that is what could be seen at that time in Russia. Survivors fearfully hid in the forests.

At the same time as the Tatar-Asiatic armies of Batu, a threat no less even more dangerous and terrible moved on to our country from the West from the side of the Germanic peoples hostile to the Slav peoples.

The enmity of the Germanic tribes to the Slavs is one of those phenomena the origin of which is little accessible to historical research—it is hidden in the deep gloom of time.

From grey antiquity the echoes are carried down to us of the struggles and oppression of the Slav tribes by the German, who squeezed them to the East, persistently moved after them, and enslaved them. We know that the Grand Duke Alexander Yaroslavich, called by history Nevsky, guessed in time the terrible danger threatening us from the West, and preferring for a time Tatar slavery, proved to be the shield protecting the Motherland from the more dangerous enemies.

With his victories over the Germanic "Cur-knights" and other Western enemies, he proved that our country, even enfeebled and deprived of political independence, was able to stand up for herself.

As if in burning letters which cannot be deleted from history, Alexander Nevsky inscribed for all future enemies of our country, contemporaries included, the following terrible warning: "Whoever comes to us in our country with a sword, will also perish there by the sword."

And now once again the German militant thrust to the East is being repeated, and like a fiery river, burning everything in its path, it inundates our Western marchlands: once again heaps of ruins blacken the places where until recently flourishing towns and villages stood. . . .

I have only just finished a journey through some of those places over which the burning river of German invasion rolled—through the Moscow and Kalinin provinces.

In their passages through the town of Klin on the way to Moscow, the Germans, having wrought destruction in the house-museum of P. I. Chaikovski, left a pamphlet there: "God is With Us." This is characteristic of the continual efforts of the Germans to sanction the whole of their campaign on Russian soil with the name of God, to cover and justify the whole of their indescribably barbaric activities with His name, calling them the "Crusade" against Russia.

But this is that great lie about which we are reminded in the Gospel of St. John (viii, 44), of which the object is to deceive our believers and to dispose them to themselves. All the German efforts in this direction are in vain. Before us are clear facts bringing the Germans' eternal shame and ignominy in the annals of history.

Before us lies the "New Jerusalem", set in the beautiful mountainous peninsula formed by the course of the river Istra. It was built in 1656 by the Patriarch Nikon. The main church of the monastery was an exact reproduction of the cathedral of Jerusalem in Palestine. This was both a shrine of the Orthodox Church, and an architectural monument which was rare in beauty. The church was carefully preserved by the Governmental authorities in Russia.

Let the whole world look at the crime of the modern mad Herostratos, or the new Babylonians who have destroyed the "New Jerusalem".

Once upon a time when ancient Jews, in bondage in Babylon, remembered the destruction of old Jerusalem by their enemies and of the magnificent temple of Solomon in it, they cried out, "Remember, O Lord, the children of Edom, in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed . . . Happy shall he be, that

taketh and dasheth thy little one against the stones" (Psalm cxxxvii, 7–9). This shout now echoes like a tortured lament of the soul for God's revenge on the enemies and offenders, from all places in our native land through which the Germans have passed.

Thus, for example, the parishioners of the Rozhdestvensko-Bogoroditskaya church on the Volga, in the village of Gorodnyi-Zavidovsk district, Kalinin region, inform me: "We consider the stay of the Germans in our village as the greatest calamity there has been in our lives. The Germans made complete havoc, plundering thoroughly . . . and causing by their terror one peasant woman of our village called Prascovya Yakovlevna Repkina to go mad, and the peasant Mikhail Alekseevich Torotorin to end his life by suicide."

Among the Russian Orthodox believers there is a special sort of pilgrim, the "fool of God" or "simpleton". We know that, when clever people are silent, these "simpletons" ventured to speak the truth to tzars and the mighty of the earth.

Our Russian literature (L. N. Tolstoy and others) characterized such a type of God's pilgrim in the person of "Grisha" (*Childhood, Boyhood and Youth*) and of Princess Maria Bolkonsky (in *War and Peace*): and there is the young pilgrim Ivanushka with long hair in his monk's cassock; Pelageyushka —the shrivelled thin old woman with a mild expression on her childlike face; Kiryusha, the idiot, truly one of God's pilgrims who went barefoot winter and summer; Fedosyushka—the fifty-year-old little quiet pock-marked woman, who had already gone about for more than thirty years barefooted and in chains.

The Lutheran "protestant" intellect of the Germans which repudiates the idea of a Christian life of asceticism could not attain to an understanding of the spirit of these "pilgrims of God", and it is noteworthy that almost everywhere the Germans went such people perished at the hands of cruel Germans. Thus in only one village, Zavidovo, Kalinin region, the Germans killed three such "pilgrims of God": Simeon Mustekhin, aged 20, Nicholas Bakin, aged 25, and Klavdhiya Demina, 25; and the 80-year-old man of God, the monk-abbot Jacob, an elder beloved of the population, who was sick and lying in bed, was stripped by the fascists in an attempt to kill him.

Such was the behaviour of the fascists to the "pilgrims of God". Their behaviour to the Orthodox clergy was no better, notwithstanding the fact that in different cases they hypocritically stressed their respect for Russian "pastors".

In the village of Belavino, near the town of Klin, Moscow region, Archpriest Ivan Vinogradov, ailing and advanced in years, was robbed in his own home; the Germans took his felt boots away from him, and dragged his old winter boots from under the bunk notwithstanding the fact that the old and sick priest was on his knees begging them to leave him at least one pair of boots. This priest died from shock.

Of course, not only one priest died from the torture of the Germans, and the shock of what he passed through . . . Archpriest Basil Pokrovsky after the German plunder and incendiarism was left in rags. The church where he officiated in the village of Peshki, six kilometres from Solnechnogorsk on the Leningrad highway, was plundered by the Germans, turned into a stable and destroyed. The witnessing of these events brought about the priest's death.

Robbing of Russian "pastors", as the Germans call Orthodox priests, was carried out almost everywhere. The priest of the town of Klin, Moscow region, in charge of the Skorbyashchensky church, Alexander Smirnov, declares that

the Germans took off his boots in the street, forcing him to return to his apartment in his socks. In his house they even took the warm boots from his wife's feet, dragged out warm material and other things from a trunk belonging to a relative.

Exactly the same is said by O. A. Sokolova, wife of the priest of Staritsa in the Kalinin region, about herself and her relative.

The priest of the town of Solnechnogorsk, Moscow region, N. Uspensky, writes:

"The Germans treated the property and the people as though they belonged to them. In the street they took my felt boots, the felt boots and goloshes of my son under military age, and shut him in a shed, taking him as a prisoner. At night the peasants helped him to escape."

A German punitive detachment burnt down the living quarters of Dimitry Likharev, priest of the village of Povarovo in Solnechnogorsk district, Moscow region, took all the things he saved from the fire, and forced him to take refuge in the winter cold in a summer hut.

In the village of Chashnikovo in Khimki district, Moscow region, the Germans, having pillaged all the relics from the functioning parish church, drove out the priest, Mikhail Ksenokratov, into the forest in the frost, leaving him without felt boots. The church itself was blown up in the retreat from Moscow.

The Germans' treatment of the population is high-handed and contemptuous; their tone is dictatorial. They do not allow any intercourse with them, they demand the unquestioning fulfilment of all their orders, all under threat of the firing-squad.

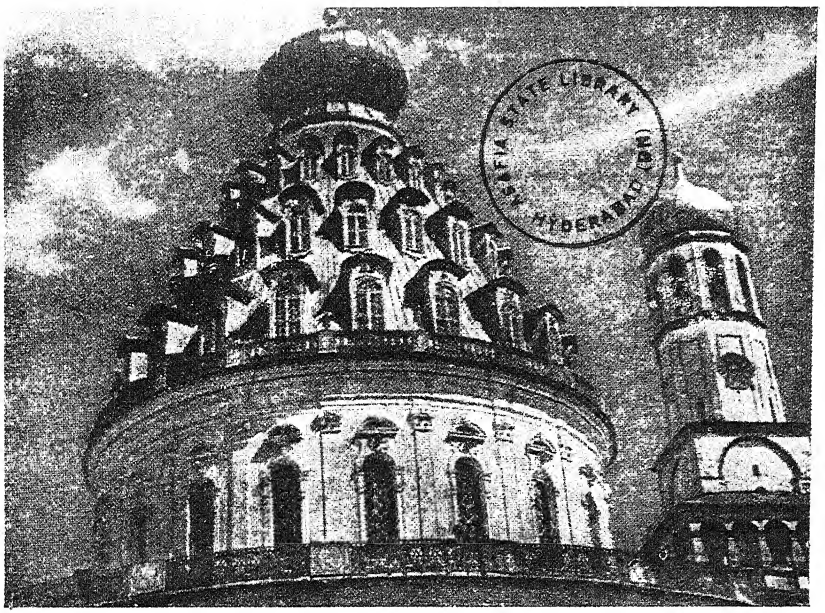
Everything belonging to the Russians they almost regard as their own, and for this reason they unceremoniously took bread, potatoes and vegetables; led away horses, slaughtered cows, pigs, sheep, and poultry; opened up store-rooms, chests, vaults, and pits, and took everything from them they wanted, not even despising children's dolls. They snatched gruel, milk and bread from children's hands. . . .

And that is the reason why the Orthodox Russian believers, recognizing the Christian faith in good deeds, knew from experience that there is no more godless people than the Germans, who only array themselves with the name of God and the Cross. Our forefathers called the German knights in the time of Alexander Nevsky "The Cur-Knights", but now the Germans have proved that as a matter of fact their origin is wolfish. For this reason the leaders of German fascism contemplate the question of substituting the ancient heathen religion of the God Wotan, which sanctions bestial cruelty, for the Christian, because the latter is a religion of love and the Samaritan's compassion is unsuitable for them.

But the Germans have shown that they are the most evil enemies of Christianity, not only by their cruel bearing towards living people, but also by the barbaric destruction of Orthodox churches, by their defilement of them, by their sacrilege against church shrines, and the ritual of the Orthodox Church. We have before us numerous reports of believers confirming these facts.

In the village of Emelyanovo in Kalinin region, the Germans burnt 365 out of 400 houses. They also burnt a magnificent well-built church, first of all shooting at the holy ikons and the holy pictures.

On their retreat from Kalinin, they burnt the churches of Pokrovskaya za Tmakoi and Velikomuchenitsa Ekaterina opposite the river station.


ASIFIA STATE LIBRARY
HYDERABAD (DN)

CATHEDRAL OF THE RESURRECTION, NEW JERUSALEM MONASTERY, ISTRA


ASAFIA STATE LIBRARY
HYDERABAD (DN)

APPROACH TO THE NEW JERUSALEM MONASTERY BEFORE ITS DESTRUCTION


SOFIA STATE LIBRARY

A CORNER OF THE NEW JERUSALEM MONASTERY BEFORE ITS DESTRUCTION



THE NEW JERUSALEM MONASTERY BEFORE ITS DESTRUCTION

The Church of the Assumption in the part of Kalinin beyond the Volga was destroyed by the Germans. Now it is hurriedly being repaired by the faithful.

In Staritsa, Kalinin region, the Germans occupied the functioning Ilinski church, at first using it as a barracks, but afterwards turning it into a prison for Red Army prisoners. They stole from the cupboards plate, crosses, gospels, the baptism chest, marriage crowns, mitres, the tabernacles, etc., making the church useless for services. At their retreat from Staritsa the Germans tried to burn down the church, but thanks to the measures taken by the parish priest, they did not succeed in doing this.

Thirty-five kilometres from Staritsa along the Volokolamsk highway is the village of Pervitino. In it the magnificent, well-built church, always open for services, was turned into a stable by the Germans. According to statements by the clergy of Staritsa and by believers, the Germans behaved exceptionally shamefully in the villages of Michkovo, Stepurino, Gurevo, Pervitino, Ulyanovskoe, Kalitsino and Latoshino. Little remained of the church in the village of Michkevo, which lies twenty kilometres from Staritsa, after the Germans had been masters there.

Witnesses told me that in the town of Klin, Moscow region, the Germans broke the locks of the functioning Skorbyaschenskaya church, robbed it, broke into the altar wearing hats, and levelled revolvers at the woman cleaner.

The Germans behaved themselves just as rapaciously and sacrilegeously in the church of the village of Zavidovo, Kalinin region. According to the statements of believers, without taking off their hats, they passed through the church, sometimes straight through the altar gates, taking candles for their own requirements, mocking at the holy ikons, and thus offending by such means the feelings of believers.

The parish priest of Solnechnogorsk, N. Uspenski, wrote to me about such activities of the Germans:

> "The Germans smashed the locks of the church, went through the church wearing hats, smoked, arrayed themselves in the vestments, uprooted everything in the church like thieves, stole candles, the ornaments on the chandeliers, took two altar-cloths and crosses."

The priest in charge of the Pokrovskaya church in Volokolamsk, Archpriest George Zelnitsky, reports that the Germans went into the church with caps on, and the officers even with cigars in their mouths. During the priest's absence from the church, a silver aumbry and the priest's warm fur jacket were stolen. All the best vestments were also taken. The Germans killed, on some pretence or other, the churchwarden of this church. They killed his young daughter and eight-months-old grand-daughter with him.

Being accustomed to burn in their own towns piles of anti-fascist books which they do not like, the Germans made the same sort of pile from church-service books near the church of the village Ilinsky Pogost, Solnechnogorsk District, Moscow region.

N. Uspensky, archpriest of the parish church of St. Nicholas, Solnechnogorsk, reports that the Germans on their arrival went up to the church and threw a grenade into the shelter beneath it. At the time there were many people in this shelter, among them quite a lot of children. Committing barbarous and sacrilegious acts against the Church, the Germans and their pastors pharisaically

in words masqueraded as crusading knights campaigning against the Soviet Power said by them to be exterminating the Orthodox Church.

German pastors, who were attached to every unit of the German Army, when they learned of the existence in a town or village of a church in use, went to the priests and always had one and the same conversation with them, telling them how they had come nearly 600 miles from the frontier and had so far on their way not seen a single church in use nor met a single priest. For instance, Archpriest I. Sokolov, of Staritsa, and Archpriest George Zelnitsky, of Volokolamsk, were both asked questions about this in almost identical form.

But, as an answer to these questions, the Orthodox priests of Staritsa and Volokolamsk referred the Germans to the Constitution which legalizes for the citizens of Russia the freedom to believe or not to believe and grants the faithful the use of the church buildings free of charge. The priests also referred these liars to the numerous churches in use, but obviously it did not suit the calculations of the fascists to take any notice of this. However astute the attack on the psychology of the religiously minded Russians, they could not make them feel Germanophile. Neither priests nor ordinary believers ever went that way.

Parishioners sometimes hid Russian soldiers who had escaped from enemy encirclement in the churches, passing them off as local workmen.

Pious Christian mothers in our towns and villages knew what they were doing when they blessed their children for the defence of their native land. When visiting the historical Cathedral of the Resurrection "New Jerusalem", which had been blown up by the Germans, I found Elisabeth Korchagina, of Nikulino, Istra district, in charge of the ruins of this church. She was a widow, and had blessed her three sons for defence of the country. The youngest of them, Vitya, was only 17, she said. He had volunteered for the partizans and was killed by the Germans in his native village on 26 November, 1941.

"I took his body and carried it to the shelter, but the Germans, discovering him, snatched him away from me and threw him I don't know where. I am broken-hearted because the Germans have robbed me, his mother, even of the body of my son and deprived me, a good Christian, of my last consolation: to bury my son and weep and pray at his grave. May the Righteous God repay our wicked oppressors with His stern retribution."

It was the sick cry of a mother's heart. It will be recalled how our writer, Turgenev, in his novel, *Fathers and Sons*, relating the tragic death of his hero Bazarov, described the mournful anguish and the comfort of his pious parents at the grave of their son, dear to them:

> "Two fragile old people, man and wife, supporting one another, come to the cemetery, to the grave of their beloved son: there they go down on their knees, and long and fervidly they weep and pray for him . . .
>
> "Is it possible that their prayers, their tears, are in vain?" exclaims the writer. "Is it possible that love, sacred, devoted love, is not all-powerful? Oh no! However passionate, sinful, rebellious the heart hidden on the grave, the flowers which are on it peacefully look at us with their guileless eyes: they do not only speak to us of eternal peace, of that great peace of 'indifferent' nature . . . they also speak of eternal reconciliation and life everlasting."

The stupid, senseless cruelty of the Germans towards the bereaved mother and widow who had no husband or son to support her is an indication of the increasing degradation of their moral condition.

One more example of self-sacrificing devotion and love of country. Gregory Goryachev, 45, parishioner of the Church of the Assumption at Zavidovo, Kalinin region, who in 1915–17 had been a prisoner of war in Germany and knew German, was mobilized by the Germans as an interpreter. He refused, and for this reason was killed by them near the neighbouring village of Shirnovo.

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The Germans are a dark, fiendish power, bringing evil and sorrow at each step.

Everlasting shame upon them in the annals of history!

Even the White-Guardists are beginning to feel this shame which sticks to the German uniform; they frequently make significant remarks to Russian priests.

"I would readily exchange my German uniform for a Russian one," confessed one White-Guardist interpreter to the priest, the Reverend I. Sokolov, of the town of Staritsa.

Nothing sinister adheres, or will adhere, to the Russian uniform, i.e. our Soviet Red Army uniform. . . . This is so because the whole of our great country, all who live in it, have taken upon themselves, upon their shoulders, the great and glorious cross of a holy Patriotic war of liberation . . . This is so because our beautiful native land, from the first day of the war, has put on the crown of thorns, from under the sharp needles of which the rubies of sacrificial blood besprinkle her brow, in fulfilment of the evangelical command: "Greater love hath no man than this, that a man lay down his life for his friends."

And we believe that after the days of suffering for Truth will come a bright day of resurrection for this Truth in our land and in all the world.

ALEXANDER SMIRNOV.
Archpriest of Moscow.

9 April, 1942,
Thursday in Easter Week.

TO THE MOSCOW PATRIARCHATE

A REPORT BY ARCHPRIEST ALEXANDER VOSKRESENSKY

I have been living in the town of Mozhaisk for about six years. I was at Mozhaisk both before and after its occupation by the Germans.

While Mozhaisk was in the hands of the Red Army, all was quiet and orderly there: the troops came and went, the houses remained intact, and if any were destroyed, it was from above by German aeroplanes. The inhabitants were not subjected to insults and extortions of any kind.

But then the Germans took Mozhaisk. Immediately all the shops were broken into. Chests and cupboards were smashed, German soldiers were running about everywhere in search of booty. They robbed the inhabitants of their provisions, their warm boots. Once I was walking along the boulevard and saw the following picture: carcasses of sheep and cows were hanging from the trees, and poultry and meat were lying on tables. All this had been taken from the inhabitants. They also took the vegetables. There could hardly be a citizen who had not been robbed by the Germans.

At last the Red Army returned again to Mozhaisk. And what did the

Germans do? They spread libellous rumours in the foreign Press. Italian and Roumanian newspapers brought reports as if the Red Army on entering Mozhaisk had destroyed churches and dispensed arbitrary justice to the population. These venal scribblers affirmed that the Red Army had killed two priests and locked up in church 250 citizens and put them to death.

All this is a lie and a heinous slander! On the contrary, the Germans themselves perpetrated these things, when they retreated, blowing up schools, the churches of the Ascension and of the Holy Trinity, and other buildings, and shooting the inhabitants.

There were cases when whole groups of Germans entered a church during divine service, with covered heads and smoking pipes, penetrated to the altar through the holy gate, took crosses and ikons in their hands, and touched the altar. The nun Eudoxia Ivanovna, in attendance at the Church of SS. Joachim and Anne, told me that the Germans, having broken into a house, started shooting there and also shot at the ikons. The Church of SS. Joachim and Anne was mined by the Germans.

In the neighbouring village of Alexandrovo, Mozhaisk district, the believers were extremely glad to have a priest there and divine service. But they were soon to have it otherwise: the Germans blew up their church and burnt all their houses. A similar fate overtook the villages of Chentsovo and Igumenovo, where not a single house was left standing. The Germans behaved with cruelty: they drove people out of their houses in the cold, and burned one house after the other. There are many such burnt villages in the vicinity of the town.

Beneath our Church of SS. Joachim and Anne there was a shelter, holding up to 1000 people. And one day, when there were people in it, a German soldier began to fire at them.

In our suburb of Yamskaya, twenty-three of our parishioners were shot. It happened in this way: a German lorry with provisions was standing in the street. The street changed hands and the lorry fell into the hands of the Red Army. Returning, the Germans did not find the lorry and shot our parishioners who had had nothing to do with it all.

I have exact information of cases of German soldiers doing violence to our pious women under threat of arms.

In our church the nun Matresha was acting as caretaker. A group of drunken fascist soldiers started to break through to her by forcing the lock. Church Elder Ilya Vasilevitch Tsvelev happened to be there. He started to reason with them. The Germans beat him cruelly.

In the village of Kholm the Germans wanted to strip the old priest. When he resisted, they beat him.

From the priest of the Church of Ilinskaya, Mozhaisk district, Peter Sokolov, German soldiers pulled off his new warm boots.

When I was walking along Klementiev Street, a German soldier fell upon me and snatched my new warm mittens.

Deacon George Khokhlov was set upon near the chemist's: a German wanted to take off his fur coat. Only after a struggle did the deacon retain it. Another German snatched his warm mittens.

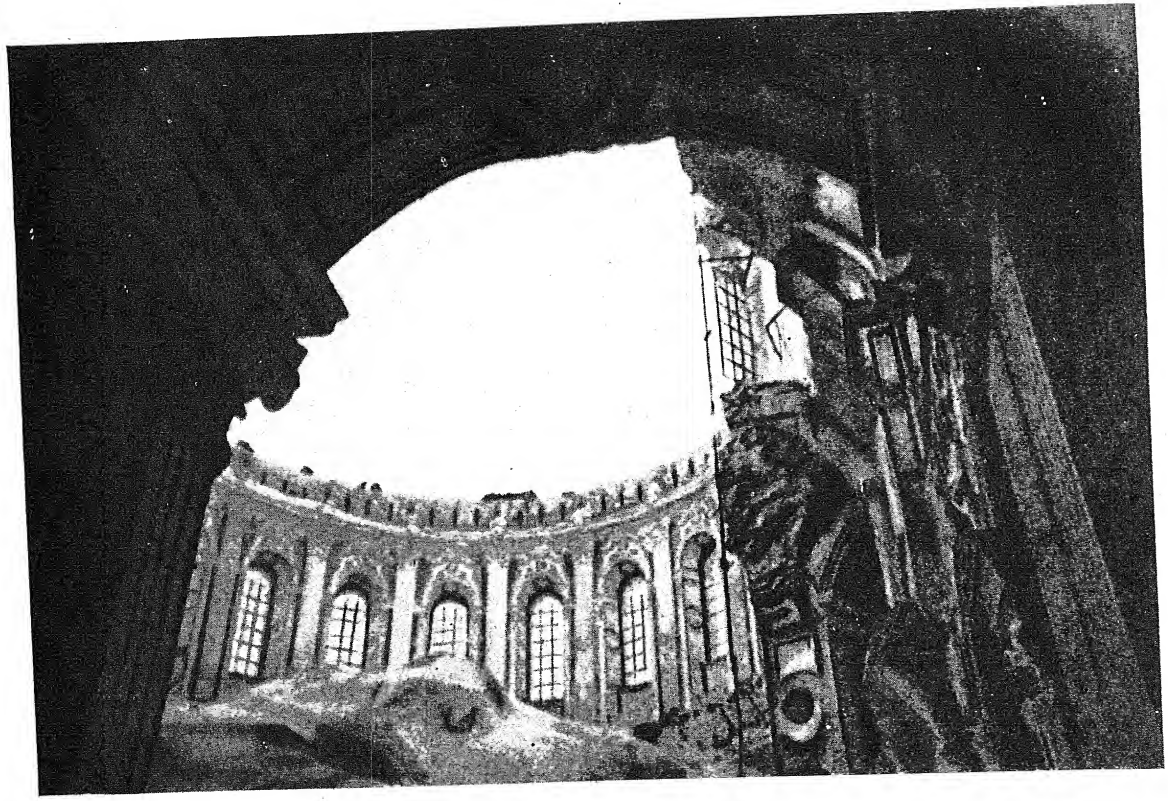
In the Church of SS. Joachim and Anne, divine service continued to be celebrated under the German occupation as before. During the occupation, people attended church eagerly, to pray for the soldiers in the field of battle, for those alive there and those that had been slain. The church did not break the bonds


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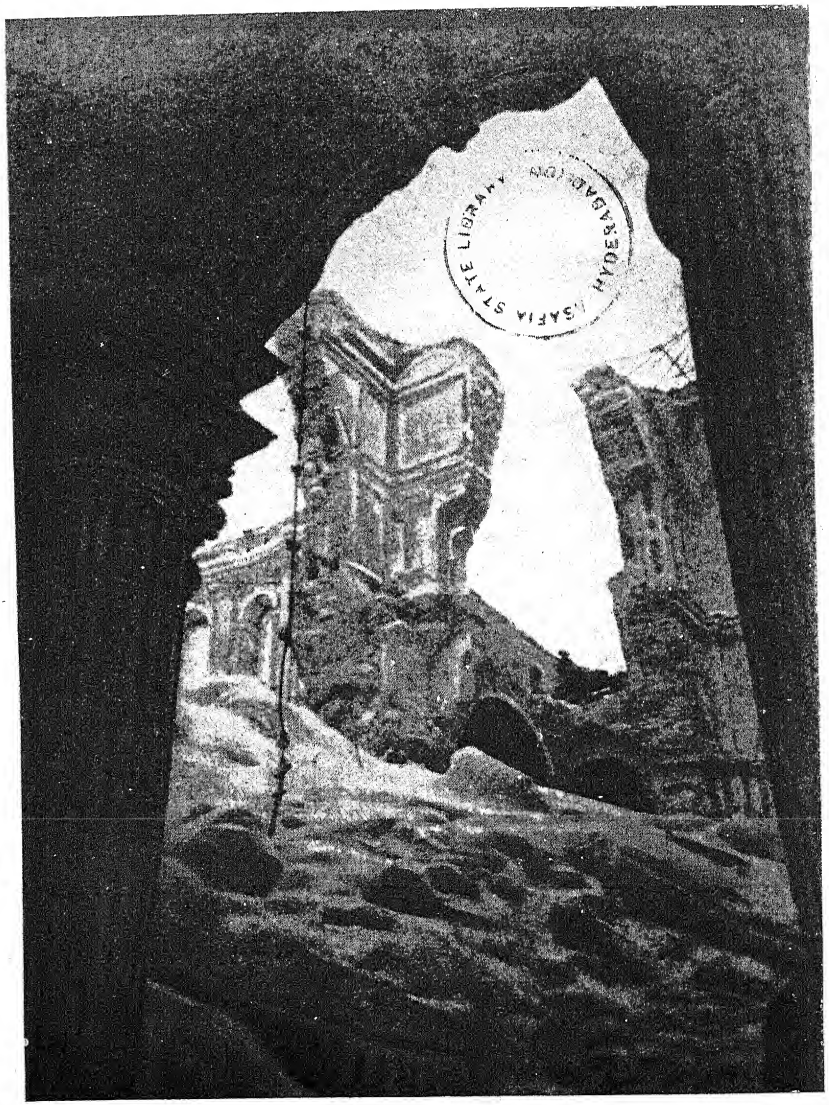
THE NEW JERUSALEM MONASTERY BEFORE ITS DESTRUCTION



THE NEW JERUSALEM MONASTERY AFTER BEING BLOWN UP BY THE GERMANS



CATHEDRAL IN THE NEW JERUSALEM MONASTERY BURNED AND BLOWN UP BY THE FASCISTS



DESTRUCTION IN THE NEW JERUSALEM MONASTERY

tying it to its Mother-Church, offering prayers for the Most Blessed Sergius, Metropolitan of Moscow and Kolomna.

At the beginning of the occupation, the Germans made pompous promises that all the inhabitants, so they said, would have nothing to fear from them, that they would be able under them to pray in their churches. But these were only words. Before the Germans came we had services in the church without hindrance. Their cruelty towards the population, the shootings, their mockery, produced a profound impression on the faithful. Many began openly to sympathize with the partizan movement. Our parishioner Eudoxia Ilinichna Tyutina was shot for open activity in calling upon the faithful to support the partizans.

When the Germans withdrew from Mozhaisk, the people regained their spirits, and the arrival of our Red soldiers filled them with sheer joy and an Easter mood. We held numerous thanksgiving services.

ALEXANDER VOSKRESENSKY,
Archpriest of Mozhaisk, Church of SS. Joachim and Anne.

12 April, 1942,
Thomas' Week.

CHAPTER II

THIEVES AND MURDERERS ON CONSECRATED GROUND

TO THE MOSCOW PATRIARCHATE

A REPORT BY ALEXIS (SERGEEV), ARCHBISHOP OF UFA

OUR towns of the Moscow region are picturesquely situated. The highway from Borovsk to Maloyaroslavets turns, about two miles from the latter, through a wood and runs out into a large meadow, along which at the foot of high steep rocky hills flows the river Ruzha, forming a wide bend with the town on its outer side. The view of Maloyaroslavets from the Borovsk road is, especially in summer, very beautiful. The town lies on heights which are intersected by ravines, richly set in the midst of cherry orchards.

Thick woods surround the town of Borovsk. It stands on a smooth eminence, sprawling along both banks of the river Protva. The little Tikizha, falling into the Protva almost in the middle of the town, makes an abrupt change in the square which ends in a steep precipice.

Here, as in other towns of ours, the life of our Russian people, with its joys and sorrows, used to flow quietly. Forsaken in the past, not losing their picturesqueness, these towns have been growing and growing and becoming remarkable cultural centres; their citizens religiously preserved and guarded all that recalled the historic moments in the life of the Russian Empire in which the towns of Mozhaisk, Medyn, Borovsk, Maloyaroslavets and other famous outposts had played a great part, when they repelled the onslaught of the Tartar, Lithuanian, French and other hordes.

In our days, an even harder lot has befallen these towns: they had to survive the invasion of the fascist German hordes. It is true the fascist German Army found the towns and villages they occupied almost empty: at the approach of

the enemy the inhabitants tried, where possible, to leave their houses. But all the many forms of normal town life were nevertheless preserved in these regions. The hospitals, the shops, large and small, carried on, and there were services in cathedrals and churches. And the longer the fascists stayed in these towns, the more these forms of life disintegrated, until in the end all this became a single desolate field of indiscriminate plunder. Despite all the inhuman humiliation and torture, despite the devilish effort to crush in the occupied towns and villages the spirit of the Russian people—despite all this, as countless believers testify, something intangible, something potent and indestructible remained in these towns which did not submit to the influence of the fascist invaders: the indissoluble bonds of love of the Russian people which everywhere bind the Russian to the Russian land. And especially now, after the liberation, this love, a creative love, is apparent in the Russian. From all sides, from everywhere this Russian now makes haste to return to his town, his village or his hamlet, after it has been cleansed of the enemy's presence. And however much the fascists try to cover up their misdeeds, the memory of the nightmare days of the occupation will stay for ever.

The truth has come to light; the facts at the disposal of the Moscow Patriarchate eloquently prove that German fascism with its misdeeds has surpassed the very devil himself.

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In a broad wave, the outrages against our holy places, priests and believers overwhelmed the faithful population in the districts that had been occupied by the fascist German Army.

In an attempt at Germanizing the Russian population, the fascists closed the Orthodox churches and turned them into German "kirchen".

The Archpriest of Trubino, Ugodsko-Zavodsky district, Vladimir Vinogradov, tells with aching heart how the Church of the Miraculous Apparition of the Mother of God in the village where he had been born and grown up, where all was so dear and near to him, where he remembered the first joys of childhood and adolescence and later the beginning of his activities as a priest among his flock—how his own church was turned into a "kirche". The ikons were seized and thrown out, the altar was destroyed, the robes in which his father, a priest himself, had once officiated, were thrown out and burned. And how then there appeared in the holy lectern a German priest, more like a soldier to look at, with revolver and grenades in his belt. . . . "We Orthodox," Archpriest Vinogradov continued his tale, "were given a small chapel in the lower church for our services. But even there we could not stay long; letting loose their wrath on us, the Germans drove the worshippers out and turned the church into a stable. In front of me, without any restraint, they satisfied the needs of nature in the church. Scorning the sanctity of our church, the Germans made a point of doing all these things before the eyes of the believers."

Basil Ivanovich Chupyrin, a member of the Church Council of one of the churches in Vereya, writes: "The Germans upset the altar, knocked all the ikons out of the ikonostasis, and turned the whole church into a pile of ruins."

Alexey Sobolev, a priest in Vereya, in his report to the Moscow Patriarchate, testified, together with 70 believers, to the unheard-of bestiality with which the Germans abused the holy things of the Orthodox Church. "Old chasubles of the 17th century have been defaced, the venerated ikon of the Holy Father

Paphnutius, and other ikons and the Gospel were thrown out into the street and collected by the believers."

In the town of Maloyaroslavets, according to the testimony of the priest in charge at Korizh, Maloyaroslavets district, Father Sergius, the Germans turned the Church of the Assumption into a "kirche".

The Germans entered the Orthodox churches with their caps on, and armed; they went up to the altar through the holy gate; they pilfered the holy vessels from the altar, shot at the pigeons flying into the church, smoked their pipes, and stole ikons and crucifixes. They beat and robbed priests and believers, as happened in the village of Kholm, Mozhaisk district. They beat the representatives of the church councils of the Orthodox churches merely because they did not allow drunken German soldiers to break into Orthodox churches. The fascists deprived of shoes and stripped and robbed the believers and did not even spare infants. Thus, Maximova, Tarasova and Sinodskaya, three pious women of Vereya, attested that the Germans stripped a new-born babe and snatched the wadded quilt in which he was being carried to church for christening, leaving the child at 40°C. with only his swaddling-clothes on.

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History had never before known of cases where churches were turned into places of execution and shootings of believers.

But listen to Alexis Sobolev, the priest of Vereya: "I was stunned by the baseness of the crimes of the Germans in our town. When I entered the Cathedral of Vereya immediately after the Germans had been driven out of the city, for divine service, I found in it the bodies of over thirty orthodox people who had been shot by the Germans, evidently just when they were leaving the city. Some of the bodies were still in the attitude of prayer. The whole floor was covered with the blood of these innocent martyrs for their Russian Orthodox Church. In the chancel, I found more shot bodies. Nothing could save them: neither the sanctity of the place, nor the holy altar. In the short time I stayed in the cathedral which had been desecrated by these fascist criminals, I turned grey. For a time I thought I was going out of my mind, so incredible did the German crime seem to me. Later I received evidence that the Germans had locked in the upper storey of this same Vereya Cathedral about 200 prisoners and wounded soldiers of the Russian Army and, having poured petroleum over them, burnt them alive. I find no words to describe all the torments and tortures to which the Germans subjected the Russians merely because they were Russians."

Joachim Yegorov, an aged believer, who had lived in the village of Trubino, Ugodsho-Zavodsky district, Moscow region, was shot by the Germans in a street of his native village.

Elisabeth Nikolayevna Kachanova, of the village of Kolodesi, Medyn district, Smolensk province, reported how a good Orthodox friend of hers, Nadezhda Petrovna Maternikova, about 50 years old, was burned alive by the Germans in her own home.

In the town of Medyn the believer Romashev, a deaf and dumb old man of 60, together with his nephew Travkyn, a boy of 15, were brutishly murdered. Both were shot in their sleep by drunken German soldiers.

Archpriest Sergius Pavlov, rural dean of the Orthodox Church in Naro-Fominsk district, Moscow region, reported that, in the town of Naro-Fominsk,

Michael Yukhatsky, an aged member of the Church Council, was shot by the Germans merely because by Christ Our Lord he prayed not to be unshod in the streets at a temperature of 40° C., but that his felt boots be taken from him in his home.

Ilya Vasilevich Isvelev, Church Elder of the Church of St. Joachim and St. Anne at Mozhaisk, certified to the shooting by the Germans of parishioner Eudoxia Itinichna Tyutina merely because she had dared to say: "The Russian partizans are right: they are defending their native land."

In the village of Panovka, Dzerzhinsky district, Smolensk region, a German soldier, having raped a fifty-year-old believing peasant woman, Vorobeva, hacked at her head with an axe. Only a fortunate accident saved Vorobeva's life: her daughter had hurried indoors, and prevented the bestial murder.

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Killing and looting the Orthodox population, the Germans barbarously destroyed the Orthodox Russian churches and cathedrals. In the town of Mozhaisk the Churches of the Ascension and of the Holy Trinity were blown up by the Germans. In the villages of Alexandrovo, Glazovo, Kruishino, in Mozhaisk district, the Orthodox churches were also blown up and destroyed, according to the reports of A. Voskresensky, Archpriest of the town of Mozhaisk.

In the vicinity of the town of Borovsk, Moscow region, as the priest, A. Sobolev, and numerous believers attest, the following Orthodox churches were burnt or demolished by the Germans: at Fedotovo, Uvarovsk, Agrafenino; Holy Trinity church near Balabanovo station was also destroyed. In a word, the German barbarians left everywhere the imprint of blasphemy, treachery, fury, sowing gloom and mourning in the hearts of believers.

In the village of Petrovskoe, Naro-Fominsk district, the Germans purposely bombed the church from the air and damaged the clock-tower, according to the report of the Archpriest in charge of the church.

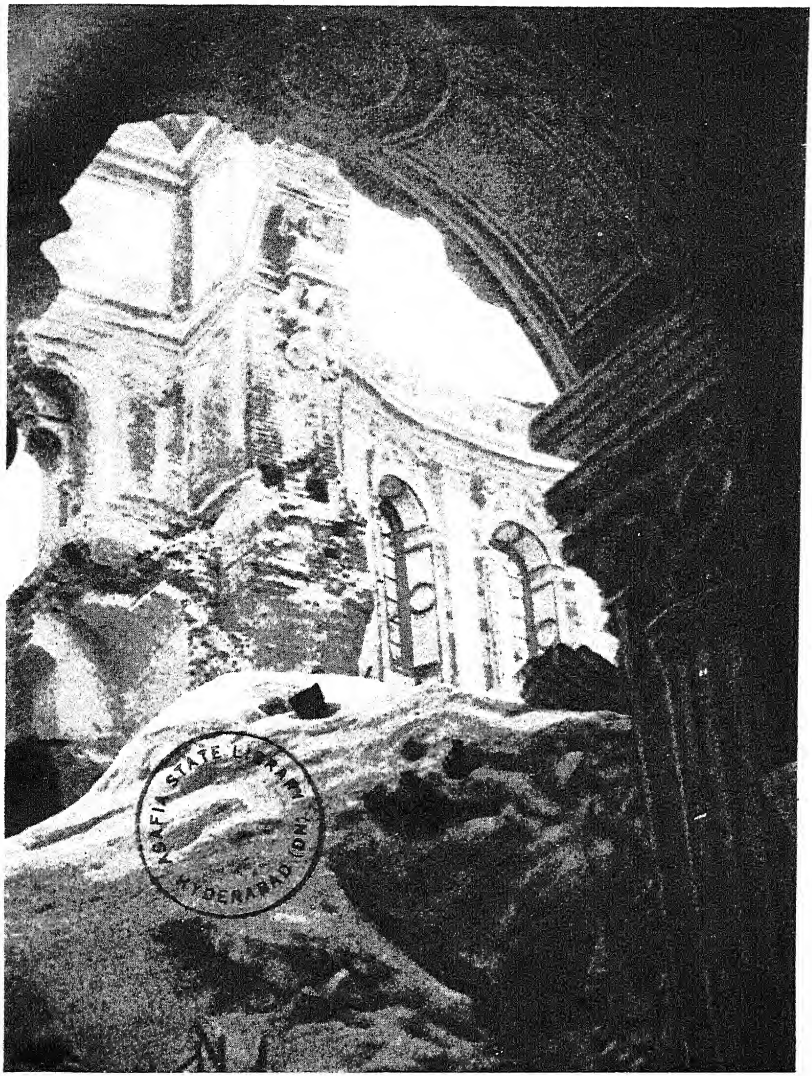
In the village of Burusy, Naro-Fominsk district, the Germans, having chased the worshippers out of the church, cut away bars from the windows, turned the church into a military strong-point, mounting guns and machine-guns inside.

In the village of Krasnoye, Bopovsky district, according to the report of John Pokrovsky, the Archpriest in charge of the church, the Germans purposely bombarded the church and destroyed it bit by bit.

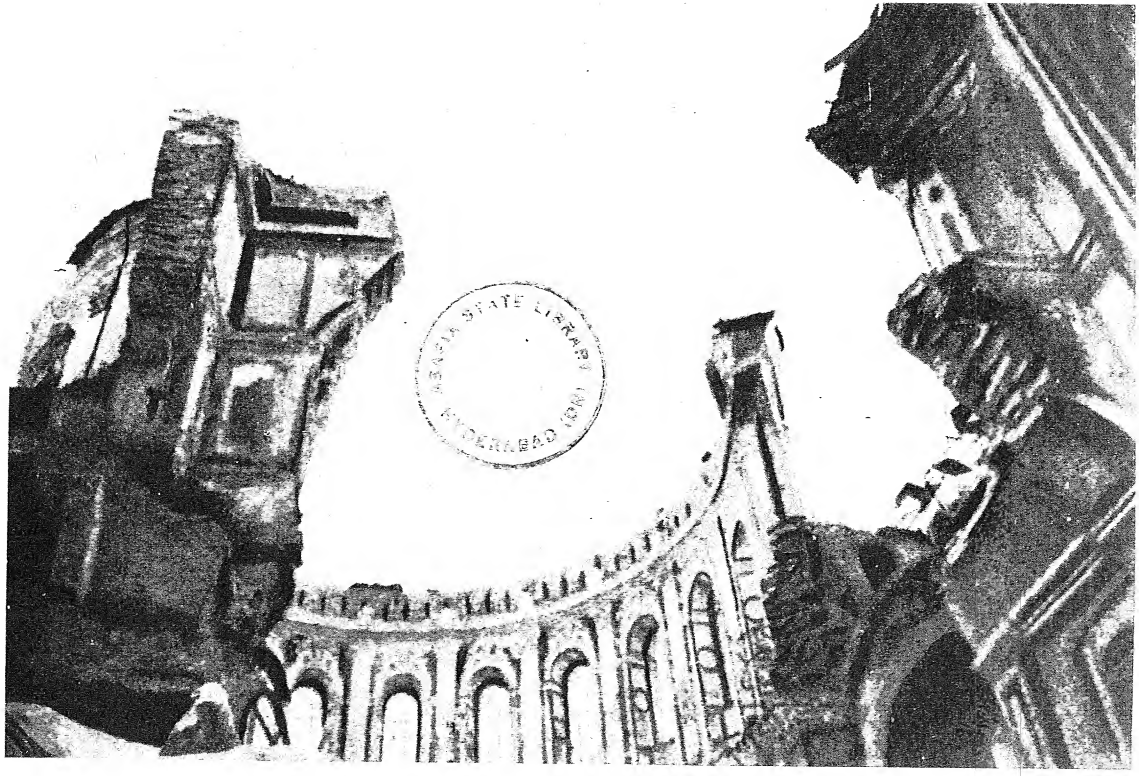
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Murders, shootings, lootings, destruction of churches—nothing succeeded in shaking the patriotic spirit of the believing population of the districts which for a time were occupied by the Germans and have now been freed. Everywhere wherever an Orthodox Russian was left, his first thought and desire was to free himself as quickly as possible from fascist German oppression. Believers united in a common purpose: to help as much as possible the victorious Russian Army and to drive the invaders from their native Russian land.

The believers of the village of Galkino, Dzerzhinsky district, Smolensk region, speak with veneration of their fellow-villager and aged believer, Nikolas Kalugin, aged 62. Loving the Russian native land, hating the enemy with all his heart, wishing to obstruct the retreating Germans, he went up to a German staff car in broad daylight and ripped its petrol tank open with a stroke



DESTRUCTION IN THE NEW JERUSALEM MONASTERY


HYDERABAD (DN.)

ALL THAT REMAINS OF THE CATHEDRAL IN THE NEW JERUSALEM MONASTERY

of his axe. The car was ruined. On the spot, Kalugin was subjected to bestia torture by the Germans—his hair was torn out, he was stabbed with daggers—and then killed.

A simple untaught woman, Elena Filippovna Ivanova, living in the town of Medyn, having lost her home, when the Germans compulsorily evacuated her into the depth of their rear, fearlessly broke away from her German guards. Unshod, stripped, hungry, Ivanova, hiding in winter-time from the fascists in the forest, lived only by hope: quickly to return to her Russian people. "I prayed all the time to the Lord God," she says, "may He punish the German Antichrists, for all the sufferings which we believers have to go through."

In the towns and villages now liberated from the German fascists, like a pillar of fire the prayer of the pious population rises towards heaven: may the Lord punish the barbarians, the looters, the brutes!

All the countless reports received by the Moscow Patriarchate from clergy and laity are full of infinite gratitude to the Red Army for deliverance from the fascist oppressors.

The reports are equally full of invincible love of the native Russian land, they speak of the believers' firm resolution to stand up for the defence of the Fatherland to the end of their days.

"All believers," write the peasants of Galkino Dserzhinsky district, Smolensk region, "pray to the Lord God that the hateful German heathens and Antichrists may quickly be driven from our earth. We pray to God that our Russian Army may quickly defeat the German fascists."

ALEXIS,
Archbishop of Ufa.

4 April, 1942,
Easter Eve.

TO THE MOSCOW PATRIARCHATE

A REPORT BY PRIEST ALEXIS SOBOLEV

Heavy nightmare days were those which the German occupation brought down upon the citizens of Vereya. As one who stayed at Vereya during the whole period of the occupation, I was personally an eye-witness of the horrors which the barbarous fascists wrought upon the peaceful citizens. The city was burnt out and destroyed; its wealth was plundered; its citizens subjected to beastly torture.

Especially heavy was it for us, believing Christians, to witness how the fascist Germans treated our faith and our holy places with contempt, how they destroyed our holy churches, robbed and shot Orthodox Russian people.

The cathedral of Vereya, where divine service was held, was transformed into a house of detention by the Germans. They put all suspected persons in it. They used the upper storey to detain the wounded and prisoners of war.

All the protests of the believers were of no avail.

While divine service was being celebrated, German soldiers entered the church with their hats on, smoking cigarettes. My request that they should behave with the respect due to the sanctity of the place was answered with rudeness and threats.

According to a statement by the representative of the Church Council of

Borovsk Cathedral, Elisaveta Kirillovna Astakhova, two 17th-century chasubles were spoilt by the German fascists: on one of them more than half of the pearl shoulder-piece was torn off. The ikon of the holy father Paphnutius (17th century), who had worked his miracles at Borovsk, a venerated holy treasure of the city, together with other ikons and gospels, were thrown into the street by the Germans and recovered by the faithful.

The church of Spas-Kositsa, a village in Vereya district, was profaned.

The fascist monsters, torturing the orthodox Russian people of Vereya, steeped their hands in blood. And, what is worse, unheard-of deeds of evil were committed in our holy church. Words fail me to describe what I have seen with my own eyes and what I, a servant of the Church of God, had to go through all that time.

After the Germans had fled the city I entered my church, hoping to find the Orthodox believers whom the Germans had imprisoned there. I was hoping to hear their voices, to comfort and gladden them with the news of the city's liberation, and to pray with them. But let one imagine my horror when, instead of living people, I found their bullet-riddled bodies. Bodies were lying in the porch, in the church itself, and even in the holy sanctuary. There were over thirty of them. On the floor and walls of the church fresh stains of blood were to be seen. Many of the dead had their fingers ready to make the sign of the cross. From the convulsed faces of many I knew that they had been crying for mercy. But neither the holy cross, nor the prayers of the innocent martyrs had prevented the barbarous fascists from carrying out their unheard-of crime. It took a long time to recover from the horror that had gripped me. I cannot remember how I got home. I could not in any way understand how it was really possible in our age that such foul murder of completely innocent Christians should be committed in a holy church. From fear and horror my hair turned grey. My heart was filled with anger and hatred of the treacherous Fascist monsters to whom nothing is holy. I cannot tell of this misdeed without tears and trembling.

The following day I learned that in the upper storey of this same cathedral of Vereya the Germans had soaked in petrol and burned alive about 200 captured and wounded soldiers of the Russian Army.

The Germans did not allow Vladimir Saraev, the cathedral attendant, to get out of the cathedral; they left him with the prisoners of war and beat him, and were going to shoot him when he protested.

The Germans robbed parishioners and clergy alike.

The priest of the village of Spas Prognane, Borovsk district, was stripped almost naked in the church guardroom.

Personally I have had the following experience: a German officer came to me and carried out a thorough search. He took along with him anything of value: my watch, a silver tabernacle, etc.

Continuous pilfering was the unhappy lot of my parishioners. They were robbed of their cattle, their food, their clothes, their shoes.

The fascist Germans wrought enormous, barbarous destruction upon our holy churches. The cathedral of Borovsk suffered heavily.

The town church of Spas-na-Vzgore was burned. Pyatnitskaya church, in which there was a topographical museum, was destroyed. In the village of Sovyaki the dome of the church was destroyed and the church generally reduced to an awful condition. The church in Fedotovo was burned. In the village of Uvarovsk the domes of the church were knocked off. Holy Trinity Church near the station of Balabanova was left by the Germans in an awful condition. The

church in the village of Agrafeneno was burned. The Germans blew up the church in the village of Smolinsk, and in other villages churches did not fare any better.

Under the occupation, we, the religious inhabitants, did not lose touch with our Mother-Church. At our services we remembered the head of the Orthodox Russian Church, His Beatitude Metropolitan Sergius. Secretly we prayed to God for the victory of the Russian arms.

Many parishioners had their children or husbands fighting in the ranks of the Red Army, and some of our believers joined partizan units. The believers themselves are burning with sacred hatred of the enemy, and for the sake of the salvation of our country we are ready to sacrifice everything.

ALEXIS SOBOLEV,
Priest in charge of Vereya.

17 April, 1942,
Day of St. Joseph the Song-Writer.

CHAPTER III

BARBAROUS DESTRUCTION OF CHURCHES BY THE GERMANS HAS AROUSED THE PATRIOTIC ZEAL OF THE FAITHFUL IN THE TEMPORARILY OCCUPIED REGIONS

TO THE MOSCOW PATRIARCHATE

A REPORT BY THE BISHOP OF KALUGA

THE flock of the diocese of Kaluga which is entrusted to my spiritual direction have found themselves for two and a half months under the yoke of the German fascists occupying the country. It is difficult and impossible to describe the inhuman suffering which the people had to go through during the time of the fascist occupation.

No other army in human history has defiled itself with such atrocities wrought upon peaceful citizens.

What picture does the Tula region, which forms part of my diocese, offer after its liberation from the fascist yoke? Towns have been turned into ruins, villages burned, possessions pilfered, bread and cattle taken away. Scorning the law of God and men, as well as international law, the fascist army has committed such atrocities as the world has not known in the most barbarous ages! The Germans did not simply kill people in the villages; they subjected them to the most refined tortures. They buried alive peasants, workers, employees. They raped women and girls and killed them bestially. In almost every village where these sadistic violators had been, women and girls were found whose bodies had been stabbed with bayonets, whose breasts had been cut off, whose bellies had been ripped open. Living children were torn to pieces by the fascist soldiers in the presence of their maddened mothers. I do not speak of the tortures to which the fascist monsters have subjected our captured soldiers.

For the faithful, such suffering was increased by the derisive contempt which the fascists displayed for religion, for the Orthodox churches and the clergy.

The Germans deliberately destroyed the holy churches, converted them into stables, gaols, store-houses, and even lavatories. They profaned and plundered the sacred things in the churches, killed and scoffed at the clergy and believers, stole their belongings and set fire to their houses.

Monstrous violence was done by the fascists to the Orthodox Church, its clergy and believers who, after their liberation from the German yoke, deemed it their moral duty to make a report to the Moscow Patriarchate in order to let the whole world know what these beastly fascists are and how they, who call themselves "crusaders" with their barbarous character, have smashed up this Cross of Christ.

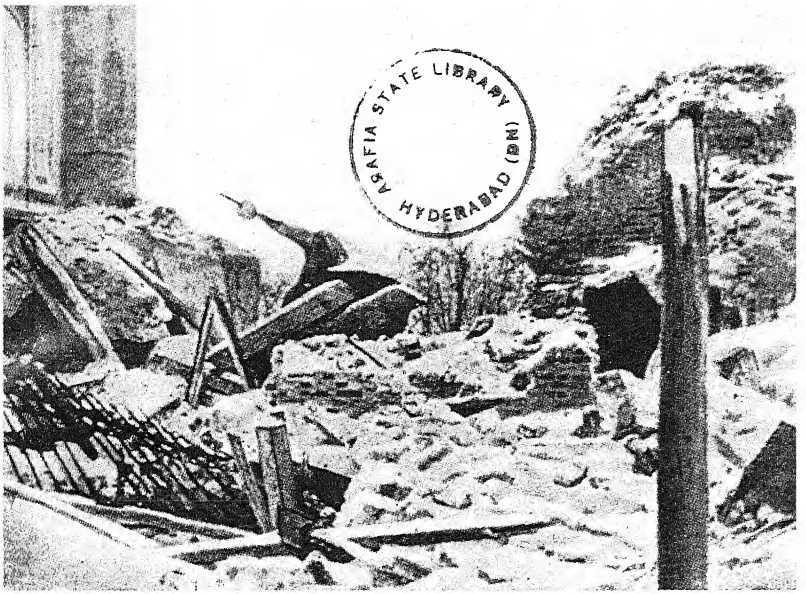
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From times immemorial the Orthodox Russian people have revered their holy churches with particular love. With their hard-earned pennies, they have erected the majestic structures of these churches, adorned with gold and silver, guarding them carefully, because to the faithful Christian the church is a place of prayerful communication with God: here he pours out his joy and sorrow, here he comes for help in times of national calamity. With equal love and veneration the Orthodox Russian people revered also the sacred things that were in the holy church. So much did our people reverence their holy shrines that, in order to show their veneration, they went on distant pilgrimages—to the Holy Sepulchre in Jerusalem, to the sacred Mount Athos, to the Pechetsky wonder-workers in Kiev, to the holy Father Sergius, to Zosima and Savvaty in the Solovetsk monastery, to the holy Father Seraphim of Sarov. How great was the hatred that filled the Orthodox Russian heart when the fascist monsters destroyed, defiled, profaned the holy things which were dear to him! It was impossible to listen calmly to those who witnessed the mockery, unparallelled in the history of the nations, dealt out to our holy orthodox shrines.

Before me appeared, white-haired with age, Abbot Martyrius Grishin from the village of Rovki, Plavsky district, Tula region. His voice is broken, his figure bent. With tears in his eyes, he says: "I have lived 68 years in this world, and for half a century my life has been devoted to the service of holy Church. I have seen all kinds of horrors in my time. But what I have seen and gone through under the Germans is verily an indescribable abomination and the desolation of everything that is holy.

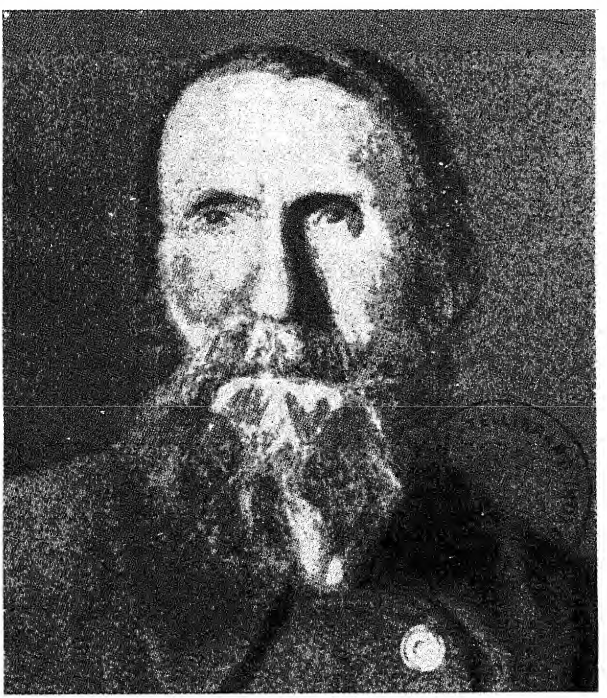
"I am horrified not because the Germans have plundered me clean and forced me, at my age, to cringe before them and serve them like a slave. But I was outraged as the holder of a holy office which the fascists put to such humiliation in my person, and I was weighed down by having to witness the desecration of our church and its holy shrines. During service they came into the church with their caps on, went up to the altar, and with their impure hands fingered the altar, the holy gospel, the cross. At night they led their horses into the church and used it as a lavatory. And when they were about to retreat they forced the locks, looted our church, and shelled it until it was of no use. My blood boils with deep hatred of this cursed enemy of Christianity, and I would fain give up such strength as I still possess for the defence of my native country."

In the Church of the Twelve Apostles at Tula, overflowing with worshippers, Archpriest Ponyatsky, on 30 March, 1942, was praying to God for the victory of the Russian Army. Addressing the worshippers, he spoke with anger in his



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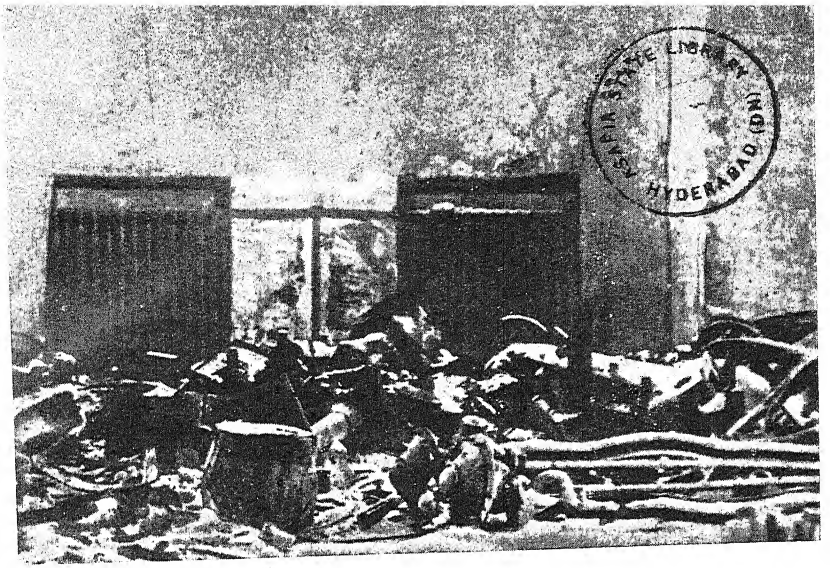
THE RUINS OF A CHURCH IN THE VILLAGE OF SILIBUKHOVO AFTER THE RETREAT OF THE GERMANS



THE PRIEST, VASILI LOSKUTOV, OF YARLIKOVO VILLAGE, SMOLENSK REGION, CONDEMNED BY THE GERMANS TO BE SHOT



CHURCH IN THE VILLAGE OF MIATLEVO, SMOLENSK REGION, DESTROYED BY THE GERMANS


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INTERIOR OF INTERCESSION CHURCH IN THE TOWN OF BOROVSK, USED BY THE GERMANS AS A GARAGE


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PEASANTS FROM THE VILLAGE OF POSAD, LENINGRAD REGION, STANDING BY THE BODIES OF THEIR NEIGHBOURS—M. YEVSEYEVA AND A. GRIGORYEVA, TORTURED AND KILLED BY THE GERMANS. A. GRIGORYEVA'S EYES WERE GOUGED OUT



CHURCH OF THE TRANSFIGURATION OF OUR LORD IN THE VILLAGE OF ROGOZHIN
TULA REGION, DESTROYED BY THE GERMANS

voice: "The German fascists have carried on propaganda among you saying that by their 'crusade' they were going to free the Russian Church and religion from the bolsheviks. These pagan brutes are lying. They have not come to free the Church which under the Soviet regime enjoys every freedom, but to capture us, to make us their slaves, to make use of our riches." Addressing me on behalf of his congregation, he said that while they were peacefully praying in that church, the enemy continuously bombarded them: bullets and bomb-splinters were flying into the church. "They mutilated our church, but we did not discontinue divine service. Please assure His Beatitude Sergius that we have received his call to defend our country as heavenly sustenance in our efforts for the Motherland, and that we are ready to sacrifice everything for the salvation of our native land from the hateful enemy." The reverend father then pronounced a blessing for the soldiers and for the everlasting memory of those among them to whom the Lord God had ordained that they should lay down their lives on the field of battle.

Vasily Loskutov, the priest of the village of Yarlykovo, Smolensk region, told me with emotion in his voice and grief in his heart how the fascists had ransacked their church, befouled its sacred things—the altar-cloth, the cross, the gospel, burnt the holy ikons, and turned the church into a lavatory. "A more insolent and cynical pollution of our churches and their sacred things could not be imagined. They were after me to kill me, but I managed to hide."

In such way the surviving witnesses all lament and bewail the really monstrous contempt of the fascists for our Orthodox sanctuaries.

In the village of Rovky, Plavsky district, Tula region, the holy church where the worshippers congregated was converted into a stable. "Frequently the Germans led their horses into our church for the night," Abbot Martyrius of that church told me.

In the village of Yarlykovo, Dzerzhinsky district, Smolensk region, the Germans turned the church into a coal store.

Both these churches were also used as lavatories. "The German soldiers satisfied the needs of nature in the church," Abbot Martyrius said. "The other half of our church the Germans turned into a lavatory," said Vasily Loskutov, priest of Yarlykovo, Smolensk region.

At Kaluga the Germans entered the church with their caps on and scoffed at the worshippers when they made the sign of the cross and kissed the ikons. In the presence of the believers, the Germans spat on the holy ikons and laughed at the people crossing themselves.

Here is what happened in the house of the nun Daria Kharlamova, of Kaluga.

"On 21 December, 1941," she told me, "three Germans broke into the house where I was living, took everything of any value, threw out into the street a sick woman who lived with me, set fire to the house, and did not allow anything to be saved. For me, the ikons were the most valuable things in the house. The Germans jostled me out, jeering: 'Go while you are still alive.'"

In the town of Kaluga, the Germans tried to make us celebrate Christmas according to the New Style calendar. "With the approach of 25 December, the day when Christmas is celebrated in the West, the faithful citizens of Kaluga were very upset," Archpriest S. Lysyak told me. "The municipal administration and the representative of the German Command demanded that we should celebrate Christmas according to the New Style. In this the faithful saw a violation of their religious traditions and they passed with anxiety the days

preceding Christmas, waiting to see what the action taken by the representatives of the religious community in defence of the church tradition would lead to."

"The German Army," Abbot Martyrius told me, "from their arrival in our village in October 1941, until they were driven out by Soviet troops, behaved with indescribable wickedness and brought abominable desolation to our church. The immoral German apostates, defiling the holy Russian church, entered with caps on and with arms in their hands, behaved without any human conscience at the altar during divine service, insolently strolled about the holy altar touching all the sacred things."

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The savage German hordes did not confine themselves to mere contempt and desecration of Orthodox shrines, mere scorn of the religious beliefs of Orthodox people. They resurrected the times of the persecutions of the early Christians, the times of Nero and Diocletian. The innocent blood of the servants of the Christian Church and their loyal children drips from the hands of the barbarous fascists. And, a point to be stressed, this brutal treatment of Christians was not an accidental feature of predatory and savagely debauched fascist barbarians drunk with their first success, it was and is a system resulting from their fascist ideology.

The fascists have set up a new cult: the worship of their Führer as God. They have proclaimed their Satanic doctrine of the right of the strong. And this right of the strong they have reserved to themselves. According to this right of the strong, the fascists shall rule the world. All the nations, in their opinion, are lesser breeds and must be the slaves of the Germans.

But this misanthropic fascist doctrine is in complete contradiction with the Christian doctrine of truth, peace and love. True to their ideology, the fascists tear every link with Christianity whose enemies they are becoming. They openly announce that Christianity "has not succeeded and is of no use for the future progress of the world". And in order that Christianity should not interfere with the fascists, they take up, with the cruelty peculiar to them, the struggle against Christianity and its followers, under the leadership of their cannibalistic chief Hitler.

Hitler shouts to the world: "I can easily drown millions in blood, in order to become master of the world." And we observe how the cannibal Hitler has drenched with blood the countries of Europe—France, Belgium, Holland, Norway, Greece, Poland, Yugoslavia—Hitler has drenched the earth of Bessarabia, the Ukraine, Byelo-Russia, with the blood of our brothers in creed and blood. He also reddened the earth with the blood of Christians while his hordes were staying in the town of Kaluga, Tula region.

In Kaluga, the aged priest Basil Grechaninov was shot by the German fascists. He was murdered in the cemetery where he was reading a prayer for the dead. They also murdered the choirmaster of the Church of St. George, Nikolay Gaicherov, and the nun Natalia Obolenskaya. The Archpriests of the town of Kaluga, John Solovev, Gregory Lysyak, and Alexander Anokhin, have told the story of these terrible crimes of the German monsters. "In the dark days of the German occupation of Kaluga, it was my lot to remain in the town during the whole period," Father I. Solovev told me. "All the citizens who had not been able to leave the town spent anxious days and nights. What atrocities, what violations were committed! And not a few of the calamities

have fallen to the lot of the Orthodox clergy. Thus the aged Archpriest Basil Grechaninov met his death at the hands of the vile murderers. While reading a prayer for the dead in the municipal cemetery, he was hit by an enemy bullet. A nun, Natalia Obolenskaya, was also hit by a bullet at 7 a.m. at the door of her house which she was just leaving. The respected choirmaster of the St. George's Church, Nicholas Nicholaevich, walking home after vespers at 5 p.m., dropped dead a few steps from his house, at the hands of the bloody usurpers."

Priest Loskutov only escaped shooting because he succeeded in hiding before it was too late. "Alexander Rogozhin, my psalmist, with his son Nicholas, were taken away into captivity," writes priest Loskutov.

The German occupiers not only profaned our sacred things, they also looted our churches. The churches in Rovki, Plavsky district, Tula region, at Yarlykovo, Dzerzhinsky district, Smolensk region, were looted and the priests in charge of these churches have told me about it.

"Two days before their retreat, the Germans broke the locks of the church, got inside and stole everything. They took away the altar-cloth, two pictorial crosses, the paten, the chalice. In brief, they stole all the necessary utensils of divine service. They smashed the marble altar. I am 62 years old. And in all my life I have never met such contempt of the church and its sacred things, its priests and faithful," reported priest Loskutov.

Feeling hatred for the Orthodox Church, the German fascists robbed its clergy.

Here is what Alexander Anokhin, Archpriest of Kaluga, says:

"Finding myself in the Novo-Duginsky district, Smolensk region, I came across some German soldiers on my way to Kaluga. When asked whether I was not a Russian soldier, I explained to them that I was a priest. They wrenched my mittens from my hands, as well as my warm jacket; all I had left to eat was sugar, and they snatched that too."

"Personally I was more than once robbed by the Germans on my way to church," Archpriest Solovev told me.

"I hid from the Germans. Not finding me, the Germans set fire to my house and ransacked my belongings," said priest Loskutov.

"The German torturers have done me cruel harm. They have taken my felt boots off my feet, grabbed my linen and my clothes, and they have also taken 500 roubles and my personal papers and documents," Abbot Martyrius told me.

Neither did the German occupiers leave the believing in peace.

"Learning that I was a nun, German soldiers broke into my house, ransacked my belongings, and set fire to the house," nun Kharlomova told me.

"Simultaneously my parishioners were subjected to robbery. My landlady, Anna Mikhailovna Sokhronova, was robbed of her flour, her rye, and her hay, and they also took her last loaf of bread which had just left the oven. They stole all the sheep, poultry, butter, and took everything out of the chests. Citizen Usacheva, aged 67, was robbed of her cow, sheep and sucking-pig. They burned down the houses of and robbed the widow Leonova. The citizens in their anger are cursing the Germans," said Abbot Martyrius Grishin.

From the first days of the occupation of Kaluga, the Germans began to pull people's wedding-rings from their fingers and take the ornamentations from the ikons. The Germans knew that wedding-rings were of gold, and the ornamentations are also made of precious metal.

"What first rankled the religious patriotic sentiment of the faithful citizen

was that the Germans, along with other things of value, took people's wedding-rings. In vain were the appeals of some citizens to German 'piety' and their plea that those rings were of ritual significance. The metal, for the Germans, ranked higher than religious sentiment. After the rings went the ikons with their valuable ornamentation, the holy things of the family's hearth," said Archpriest Lysyak to me.

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The savage German brutes destroyed our great sanctuaries.

Without any necessity, Tula's churches were purposefully bombarded. Some of them have become completely useless. Thus, the church in the little village of Rogozhin was destroyed, they shelled the Church of the Twelve Apostles, and the cemetery church of All Saints.

Here is what clergy and believers of Tula have told me about this barbarous action of the German monsters.

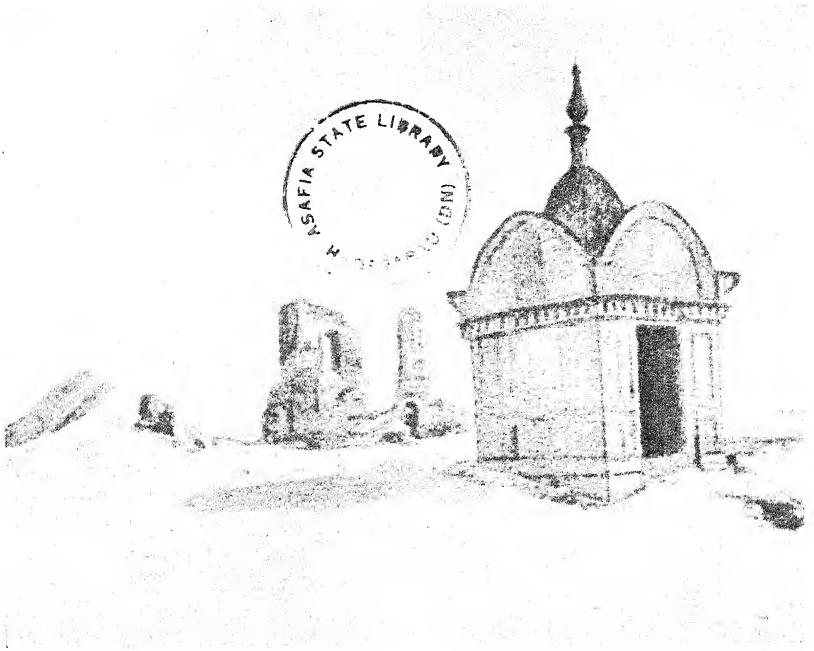
"The German fascists' propaganda was everywhere spreading rumours to the effect that the fascist German Army is fighting for the liberation of the churches from the yoke of bolshevism, and that their army alone would give freedom to Church and religion. But their propaganda is full of lies. The Germans are destroying the churches and scoffing at religion which in our Russia is being professed freely.

"At the moment when they occupied the Tula region, the German Army proceeded right to the outskirts of our native town of Tula and indiscriminately started to bombard and shell the town, and among other things, they deliberately shelled from field-guns and mortars our treasured Church of the Twelve Apostles. The effect of these bombardments can be seen even now: all the glass and part of the iron window-frames are ruined. One bomb fell against the wall of the central-heating plant in the basement, damaged the central-heating system, smashed the whole floor of the church; the flagstones are all warped. A few shells were also aimed at the belfry. We faithful citizens are violently shocked by the barbarous destruction of our second church in the small village of Rogozhin, where German shells swept off the belfry, the dome and the roof. The fascists also continually bombed the cemetery chapel of All Saints," Archpriest Ponyatsky, priest in charge of the Church of the Twelve Apostles, and faithful citizens of Tula told me.

The Germans also deliberately destroyed the churches in the village of Maslovka, at Alexino, the Church of the Assumption at Kaluga, Mironositsy Church at Serpukhovo, the church in the village of Bashmakovka, Moscow region, and others.

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The destruction of churches, the profanation of holy things, the contempt for clergy and believers have aroused among the Orthodox people of Tula region a deep-rooted hatred of the cursed enemy of the Orthodox Church, and have raised their patriotic feelings to a height never before attained. The joy of the faithful of Tula region cannot be described when it pleased the Lord God to free their land from the fascist yoke. This yoke had indeed been unbearable. Every foot of earth was moist with the people's blood. The hardest trial of the faithful was that their connection with the Mother-Church had been severed. But even while separated, the spiritual bonds were not lost. In all the churches


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CHURCH IN THE VILLAGE OF MASLOVO, TULA REGION, DESTROYED BY THE GERMANS


ASAFIA STATE LIBRARY

CHURCH AT SERPUKHOV, MOSCOW REGION, DESTROYED BY THE GERMANS


STATE LIBRARY
HYDERABAD (DN)

CHURCH IN THE TOWN OF ALEXIN, TULA REGION, DESTROYED BY THE GERMANS


ASAFIA STATE LIBRARY
HYDERABAD (DN)

CHURCH IN THE VILLAGE OF BASHMAKOVKA, MOSCOW REGION, DESTROYED BY BY THE GERMANS



FUNERAL OF VICTIMS OF GERMAN ATROCITIES IN THE TOWN OF KALUGA

the name of the head of the Orthodox Church, Metropolitan Sergius, was openly pronounced during services. All the believers, deep in their hearts, remembered the appeal of His Beatitude with its call to the people to follow the example of their forefathers and lay down their lives for their Motherland. According to the reports of the Archpriests of Tula, Michael Ponyatsky, and of Kaluga, Gregory Lysyak, and Alexander Anokhin, they secretly read a prayer for the victory of the Russian troops at every service. Most of the faithful had children, husband or brothers fighting in the ranks of the Russian Army, and the hearts of those who were worshipping went out to them. The faithful prayed to the Lord God that the Lord might crown the Russian arms with victory and that He might free them from the Fascist yoke.

And when Tula region had been cleared of fascists, thanksgivings were offered up in all the churches. Now at every service prayers for the victory of the Russian Army are sent up openly. Collections are made in the churches for the defence fund. The hearts of the faithful of Tula region are burning with sacred hatred of the cursed enemy who encroached upon our native earth and profaned our holy things. "The fascists lie that they are coming for freedom of belief, but it is not faith they are after but our lands, our native fields and woods. All the faithful of our parish have long understood this, and they love the Red Army which is fighting for our native land. On Red Army Day we contributed 3000 roubles for gifts and 50 towels. We shall also in future give all we can for our soldiers, and pray for them in our own church. On this point we can assure the Patriarchate of Moscow: Our hearts are burning with deep-rooted love of our Motherland for whose salvation we are ready to give our lives"—this is how the faithful of the town of Tula spoke to me.

"The heavy fascist yoke and the German scorn at our holy things and our faithful have caused patriotic feelings to rise high in the hearts of the faithful. All waited impatiently for the hour of liberation from the foreign yoke and from national and religious servitude. This tension showed itself at the services by ever-strengthening prayers for the soldiers, and, since the Red Army has come, in solemn thanksgivings for the victory which had been granted to the Russian arms. The faithful thank God for this on their knees, and with tears in their eyes," said Archpriest Gregory Lysyak to me.

My close contact with the believers in Tula region, my joint prayers with them during the days of Our Lord's Passion and the solemn feast of Easter give me the right to say that the spirit of the faithful is unshakable and mighty, directed at victory over the common enemy of mankind, German fascism. The determination of the Orthodox Russian people to fight to the complete annihilation of the enemy cannot be shattered or shaken, no matter what enticement and adulation the latter may try to deceive them with. The face of the beast is known. The Orthodox Russian people believe that the wrath of God will exterminate the fascist pack, for the blood of innocent women and children is crying to heaven for revenge.

The Orthodox people of Tula Region are consumed with one desire, inspired by one idea: how can the hated enemy most quickly be beaten. For this they ardently pray together with me at every divine service.

PITIRIM (Sviridov),
Bishop of Kaluga.

8 April, 1942,
Wednesday in Easter Week,
Day of the Archangel Gabriel.

RECOLLECTIONS

By Archpriest Peter Filonov

On 22 June, 1941, the peaceful life of the Soviet people was broken by that madman Hitler. What happened in those days of June can never be forgotten. When war broke out I was in Kishinev, the capital of the Moldavian SSR. I had been sent there by the head of our Orthodox Russian Church, His Beatitude Sergius, Metropolitan of Moscow and Kolomna, as secretary of the diocesan administration of Kishinev and other dioceses. Bessarabia had shed the Roumanian yoke only a year before the outbreak of the war and had found again a free and tranquil life. As early as the morning of June 22, the first air-raid alert was sounded in Kishinev. German aeroplanes bombed the peaceful population of the city.

The Sunday service in the cathedral, in which I was taking part, took place in unusual circumstances: the building was shaken by the explosion of the German bombs aimed at the cathedral by the barbarians. They actually fell in it and partly destroyed the holy church.

From the first day, the Germans revealed themselves before the whole world as barbarians and bloodthirsty aggressors. The wounded adults and children whose cries I heard and the bodies I saw of those who were killed in this cathedral-bombing are clear evidence of this.

Where yesterday people forgathered in the peace of their homes, today there are now smouldering ruins, craters, weeping children bereft of their parents, maddened mothers seeking safety from the black air aces, smashed glass and fallen plaster in the cathedral.

Garden, Benders, Bulgaria and Lenin Streets, prosperous thoroughfares the day before, now mutely announce to the world the calamities brought upon the people by German and Roumanian banditry.

Molotov's speech explained everything. At noon the whole world knew of the treacherous attack by Hitler's Germany.

The nation quickly became aware of the real feelings of the Germans. On the eve of the war, Hitler's vassal Antonescu, in a broadcast to the Bessarabian people, tried to pose as the friend of the people, and asked them to welcome the Roumanians. King Michael went further still. He declared: "We wish you only good, go to your work in the fields, follow your peaceful labours, pray freely in your churches, we are bringing you deliverance." And on the following day after this declaration, German aeroplanes machine-gunned those who were going to work in the fields.

A little later I had yet another opportunity of convincing myself of the treachery and insolence of the enemy. My stay at Kishinev had come to an end and I was obliged to go to Moscow. Selecting quiet places which were unprotected, the German "heroes" often attacked us as well as other passenger trains from the air. I remember specially one moment, when, near Kotovsk station, the passengers, among whom there were women and children, tried to find safety in the wood near the railway-track, a fascist 'plane began to machine-gun them in cold blood and drop high-explosive bombs.

Early in July, in our beloved capital, Moscow, I once more could convince myself of the fortitude of the Soviet people. In the face of their heavy trials they did not flinch and they put their hearts in the defence of their beloved native

land, ready to punish severely the German occupiers who had broken our peaceful life. From 22 July onwards, Moscow began heroically to repulse the enemy raids. In the course of the defence of their city, the Moscow people showed what Russians could do.

Now the Red Army has taken the offensive and is chasing the enemy westwards. The hour when no cursed fascists are left on our soil is nigh.

PETER FILONOV, ARCHPRIEST,
Priest in charge of the Church of Unexpected Joy in Marina Grove, Moscow.

6 April, 1942,
Eve of the Festival of the Annunciation of Our Lady,
Easter Monday.

"THE GERMANS HAVE BURNT MY CHURCH"

From a letter to Metropolitan Sergius

BY ARCHPRIEST SERGIUS GORODTSOV

My church at Volovniki has been shattered and burnt out almost to its foundation. The German new-fangled "crusaders" first looted it, then made it into a depot of military supplies, and close by they used to shoot our captured Red Army men.

The struggle grew bitter, and for our church it ended sadly. When I learned what the Germans were doing, I hastened to the church to take out the altar-cloth and the Holy Sacrament. But when I arrived there the fight was already on, and of course I could not get into the church and probably the Germans would not have let me through.

While I was going there, the workers' settlement was set on fire by the Germans, the house where I lived was burnt down. My books, notes, and records, my few chattels, were all stolen by the Germans.

ARCHPRIEST SERGIUS GORODTSOV,
Village of Volovniki, Klin District, Moscow Region.

20 March, 1942.

STATEMENT

Regarding the destruction and looting by the Germans of the ancient Orthodox monastery in the town of TIKHVIN, *Leningrad region*

BY M. D. VENEDIKTOV, M. K. SHUMKINA, K. N. PROSKURYAKOV, A. C. CHRISTOFOROV

We, the undersigned, old residents in the town of Tikhvin: Mikhail Dmitrievich Venediktov, of 23, Rimsky-Korsakov Street, Mariya Kuzminicha Shumkina, of 26, Rimsky-Korsakov Street, Konstantin Nikolaevich Proskuryakov, of 15, Rimsky-Korsakov Street, Alexander Christophorovich Christoforov, of 28, Soviet Street, have drawn up the following statement on

the abominable treatment of the peaceful population, the looting of the Orthodox church, the destruction of church property, the devastation and arson of the church and monastery, carried out by the fascists who had been staying in the town of Tikhvin and some other populated places of the district for a period of one month (beginning of November to beginning of December 1941).

In the territory occupied by them, the German fascist robbers set up stables in the churches for their horses, and the monastery of Tikhvin, built in the 16th century, was transformed by them into a medieval torture chamber.

After the expulsion of the Germans from Tikhvin, the body of a girl of 15, Lidia Kolodetskaya, was found in one of the monastery cells, violated and brutally tortured to death. She had been shot in the thigh, the big toe of the foot was out of joint, and the other foot was fractured. In the neighbouring cell, four half-dead tortured men were discovered: Red Army men Gromov and Takashov, Mikhailov, a pointsman, and the locksmith Stepanov.

The Hitlerites had stripped them, taken them through the streets on a sledge, then thrown them, frozen numb, into the unheated monastery cell, and kept them there for six days and nights without food.

At their retreat, the German hordes looted the ecclesiastical property of the monastery, and blew up and burnt the buildings.

As a result of the barbarous destruction of Tikhvin Monastery the following were damaged by the German occupiers:

The chapel of the Church of the Assumption, built 1505–1515, with a cupola;

the belfry with three openings and two spires, built 1743.

There were destroyed:

Pokrovsky Church with outbuildings, the large refectory of the monastery, built 1783–1790, with underground vaults;

the archimandrite's apartments, built 1790–1810;

Church of the Ascension, built 1795–1796

the two-storied Treasurer's House, built 1798–1810;

the Monks' House, built 1790–1810;

the two-storied monastery building, built 1795–1805;

the Church of the Exaltation of the Cross, built 1830–1835, with a one-storey gate arch on stone foundation;

the Church of the Holy Apostles, built 1820–1824, two storeyed, on stone foundation;

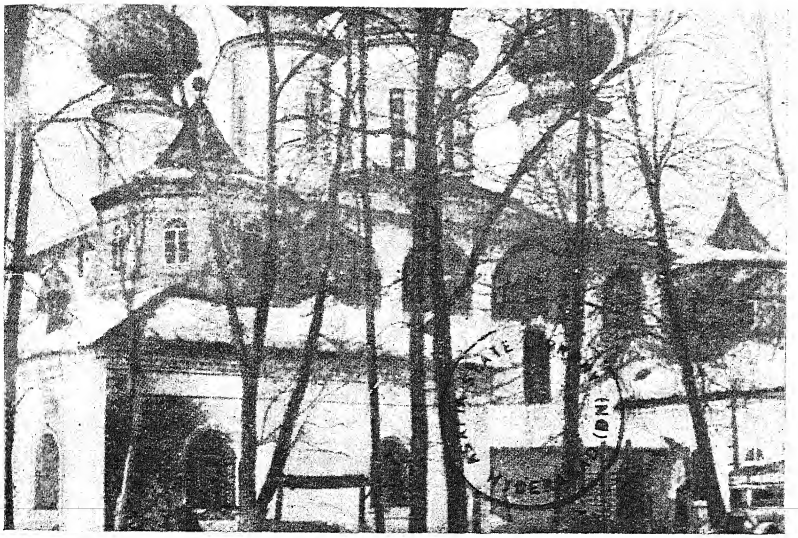
the Hierarchical House, of two storeys, built 1785–1793.

Leaving Tikhvin under the impact of Red Army units, the German barbarians plundered the Orthodox monastery of Tikhvin. They took the gold and silver from all the ikons, smashed the ikon-stands, destroyed banners and poles, stole the vestments, took the velvet covers and settings off the ikons, stole the velvet, gold and silver-trimmed vestment with crowns.

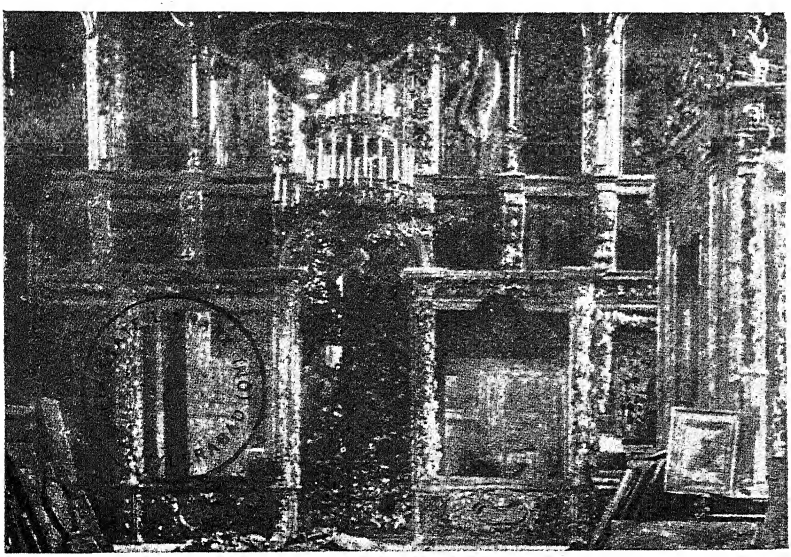
In the Church of the Assumption six oval ikons were stolen from the Holy Gate, and two silver-gilt ikons were wrenched from their stands; the ikon of the Tikhvin Mother of God was also stolen.

In order to cover up their crimes, the Germans at their retreat blew up and burned three churches and five houses of Tikhvin Monastery.

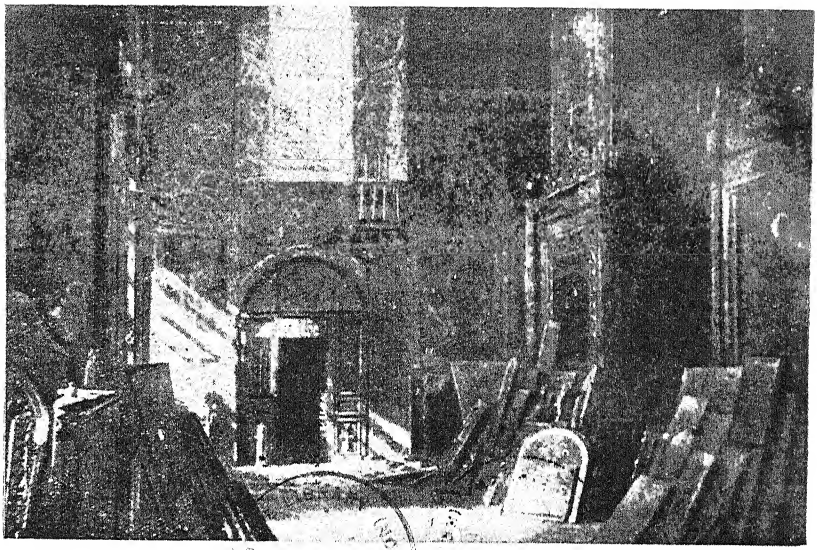
M. D. VENEDIKTOV, M. K. SHUMKINA,
K. N. PROSKURYAKOV, A. C. CHRISTOFOROV.

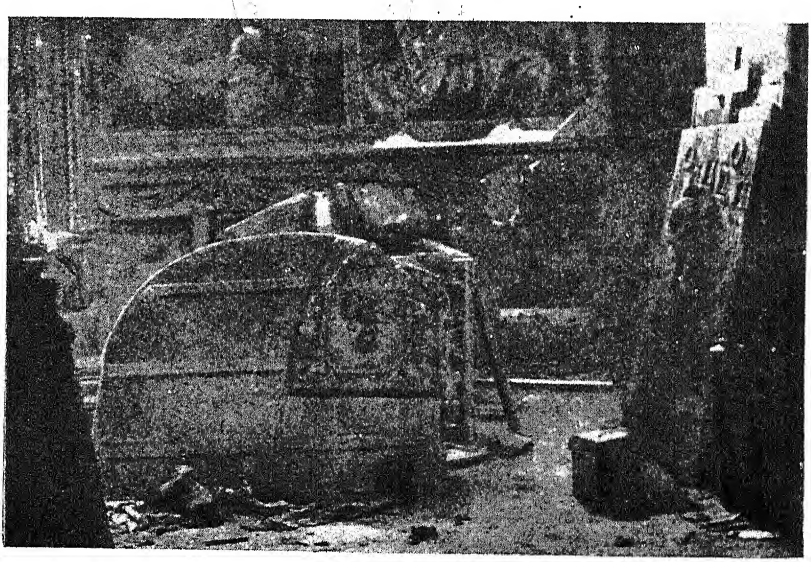


CHURCH OF THE ASSUMPTION, TIKHVIN MONASTERY

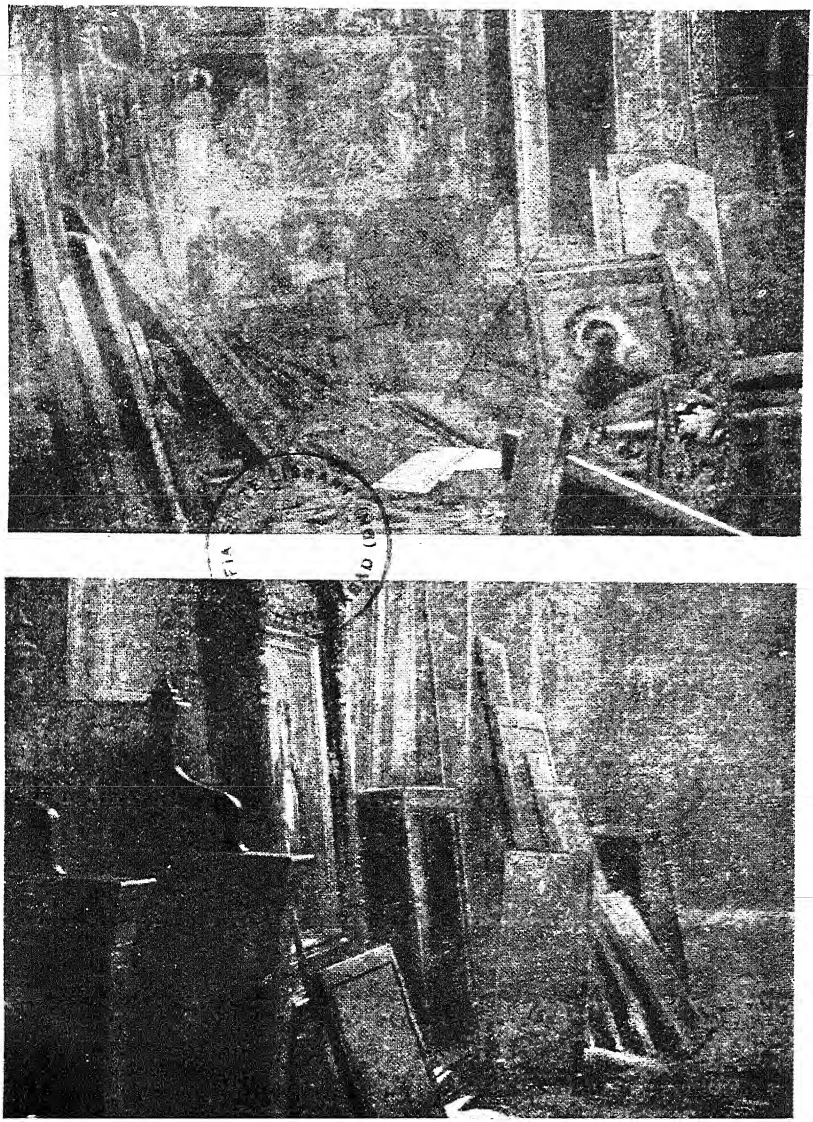


INTERIOR OF THE ABOVE, DESTROYED AND PLUNDERED BY THE GERMANS

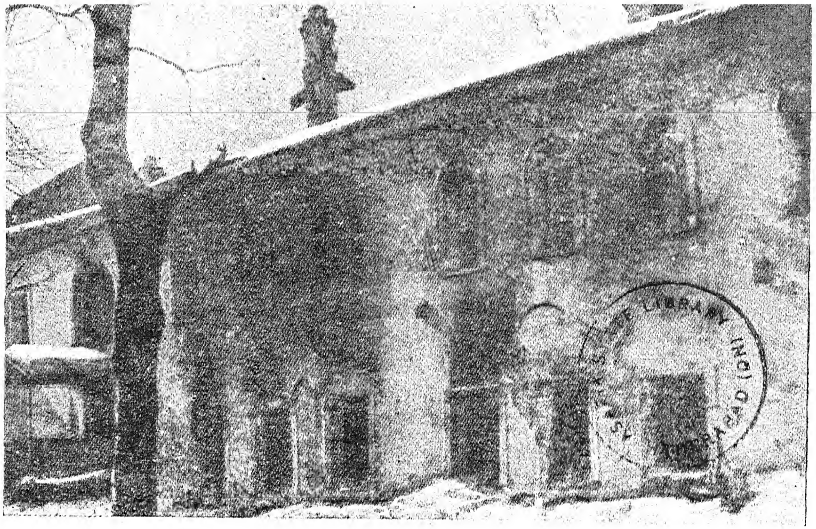




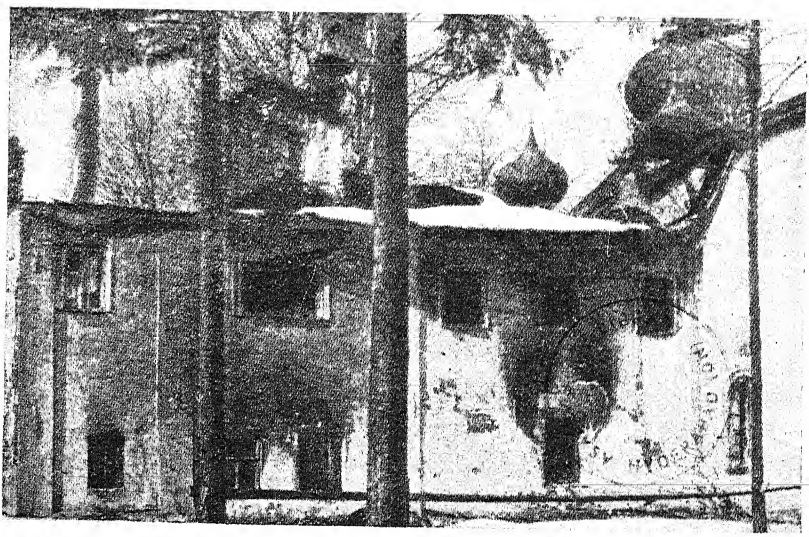
1 AND 2. INTERIOR OF CHURCH OF THE ASSUMPTION, TIKHVIN MONASTERY, DESTROYED AND PLUNDERED BY THE GERMANS



3 AND 4. INTERIOR OF CHURCH OF THE ASSUMPTION, TIKHVIN MONASTERY, DESTROYED AND PLUNDERED BY THE GERMANS



THE ARCHIMANDRITE'S QUARTERS—TIKHVIN MONASTERY



MONKS' QUARTERS, NORTH WING—TIKHVIN MONASTERY

EDITORIAL NOTE: Much time will be needed to heal the wounds inflicted by the fascists and to restore the destroyed economy of the country. But great is the life-force of the Russian people, and, like the bush which burns but is not consumed, Russia will flower again.

But it is another story with the monuments of ancient Russian architecture which Professor Ryznikov and G. Krasnosvetov describe in their articles. Many of them have been destroyed by the fascists. They cannot be restored again.

And it was in these great monuments that our ancient traditions, so dear to every Russian heart, were preserved.

Victories and defeats, ups and downs, quiet periods of peaceful constructions are intertwined in our history like the links of a precious chain. The men who made this history strove to perpetuate their deeds and exploits in monuments of stone and metal. Each generation stamped upon these monuments its taste, its sense of beauty. Architecture preserves the union of many crafts and great lofty ideals of human creativeness.

In Russia, where for a long time the Church was closely bound up with the secular power and where the people were by nature religious, the erection of almost every church was connected with historical events. And among these churches some are so beautiful, so unique, that they are precious cultural monuments not of Russia only but of the whole world.

There are no words to express the anger and wrath filling one's heart at the thought of the destruction of these priceless monuments which have been destroyed by the godless vandalism of the German soldiery.

THE FASCISTS DESTROYED THE TWO FOREMOST MONUMENTS OF ANCIENT RUSSIAN ARCHITECTURE

(In connection with the devastation of the New Jerusalem and the Joseph-Volokolamsk Monasteries)

BY G. KRASNOSVETOV, ARCHAEOLOGIST

In the territory of the Moscow region there are a considerable number of monastic buildings representing examples of old Russian architecture.

The creation of these monuments is the expression of the national genius; they serve as the basic landmarks of the creative history of our country, and many of them are among the foremost and unique treasures of world architecture.

The Russian people can indeed be proud of their contribution to the treasures of the architectural heritage of mankind.

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The former New Jerusalem Monastery, one of the most striking examples of old Russian architecture, is situated on a beautiful hilly peninsula washed by the waters of the Istra. The monastery, founded in 1656 by Patriarch Nikon, is a reproduction near Moscow of the Christian sanctuaries at Jerusalem, and the idea of its founder was that it should underline the political power, the cultural originality and independence of the Russian State.

In the New Jerusalem were massed striking monuments of old Russian architecture and applied art, the best artists of the period having been called to take part in the work. Enclosed within the usual walls of fortress type, the monastery has at its centre a magnificent cathedral of very original architecture; this cathedral is indeed the greatest monument of the monastery. Built on the plan of the Jerusalem church, it serves at the same time as an example of Russian architecture at the period when the Baroque of Moscow in the 17th century was at its finest. For its elaboration in the 18th century, an eminent architect of European reputation, V. Rastrelli, was called in. On the instructions of Rastrelli, major work was carried out which transformed the Cathedral of the Resurrection, especially its interior, into a first-class example of the Baroque of Empress Elizabeth. Inside, the solution of the space problem of the whole cathedral is remarkable, the light flowing in through seventy-five windows in the dome. In the centre part of the cathedral is the *kuvukliya* (the richly gilded shrine of the Holy Sepulchre), as it were, a precious casing over a construction of tiles hidden under it—a striking monument of ancient Muscovite tile art; the gilded pavilion built in the 18th century on Rastrelli's plan is rightly considered a masterpiece of decorative Baroque.

For the history of decorative art, the New Jerusalem offers quite exclusive material. The tilework, issuing from the monastery's own artistic workshops, was carried out in a wonderful green tone; it adorns the outer as well as the inner parts of the cathedral. Entire ikon-stands are made of these coloured tiles, and the casings of many ikons are framed with them. Architecturally outstanding are also some later aisles, dating from the early 19th century, partly designed by the architect Kazakov.

Other buildings of the monastery, both religious and secular, beyond their architectural interest, are remarkable by being connected with some of Russia's greatest names: Patriarch Nikon, Tsar Alexis Mikhailovich, Peter the First, Empress Elisabeth; quite a number of the most far-reaching events of Russian history are also connected with New Jerusalem Monastery.

Since 1920, the New Jerusalem Monastery has been converted into a museum. It has been renovated and carefully preserved.

And this striking monument of the Russian culture of the 17th and 18th centuries has been destroyed by the fascist invaders. They blew up the greatest jewel of the monastic museum, the famous Cathedral of the Resurrection, with the highly artistic *kuvukliya* shrine; the belfry; all the eight towers of the monastery; the walls and the church over the Holy Gates. The fascists burned a whole block of buildings, the Tsar's Palace, the Bethlehem Church, the apartments of the archimandrite, in which the Moscow Regional Museum was housed, the Brethren's House with its refectory and three stone buildings.

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The Joseph-Volokolamsk Monastery, founded in the late 15th century, is twenty-five kilometres from the town of Volokolamsk. The monastery was built on a large lake lending unusual beauty to the architectural landscape; at first glance it looks as if the monastery walls with the monumental domed tops of the towers were rising straight out of the water. The ensemble of the monastery buildings dates from various periods. It shows the church and fortress architecture of the 16th and 17th centuries and testifies to the great artistic capabilities of the ancient Russian builders. Of special significance in the

Volokolamsk ensemble is the belfry: everything is subordinated to its dynamic outline.

Since 1921 the monastery has been converted into a museum. At the end of October, and in November 1941, the Germans bombed the St.-Joseph-of Volokolamsk Monastery several times. A high-explosive bomb, falling near the Herman watch tower, shattered wooden buildings, damaged the parapet of the fortress wall and broke away the railings.

After the occupation of the town, the old shrouds of the monastery and the personal possessions of its founder, Joseph Volotsky, had disappeared, stolen by the fascists.

The destruction by the German fascist troops of our previous heritage—two outstanding monuments of Russian architecture—cannot be explained by considerations of a military character. It was unquestionably a deliberate action directed against the Russian people and their culture.

G. KRASNOSVETOV,
Archaeologist.

17 April, 1942,
Moscow.

"WOE TO HIM WHO LIFTS HIS HAND AGAINST OUR HALLOWED ANTIQUITIES"

BY PROFESSOR A. RYBNIKOV

In these days anxiety about the fate of three great Russian cities holds our thoughts in suspense.

Kiev, Novgorod, Pskov: these cities are important monuments of world historical importance. More than this, they are most valuable pages of the heroic past of our native land, they are standards symbolizing the invincible might of the Russian people and their inexhaustible creative power.

The glory and honour, the freedom and unshakable valour of our people are inseparable from the names of these cities and the events they have witnessed.

St. Sophia of Kiev was built from 1017 to 1036; the *Kiev Chronicle*—the oldest of our Chronicles—dates from 1039; as to St. Sophia of Novgorod, its foundation was laid by Vladimir Yaroslavich in 1045.

Already in the 12th century there is this passage in *Igor's Campaign* (the oldest manuscript of the "Campaign" came to us from Pskov): "The Germans and the Wends, the Greeks and the Moravians sing the fame of Svyatoslav." The strangers sing the fame of him who has laid the foundation of Russia's greatness, prophesying with word and deed her great destiny. Rising with 10,000 Russian warriors against the enemy's 100,000 Svyatoslav spoke to his men thus: "There is already no place to which we can withdraw; willing or not, we must stand up to them; and let us not dishonour the R ussian earth, but litter it with our bones: for, dead, we shall not be shamed; but if we flee we shall be shamed; so let us not run away but be strong; I shall go before you; if my head fall, take care of yourselves."

And the slaughter was great, and the Russians vanquished the preying foe.

From time immemorial Kiev has defended the independence of the Russian South. To the assembly of the princes, Vladimir Monomakh said: "When the

peasant starts to plough, the Polovtsi come and shoot him with arrows and take away his horse and, entering his village, take his wife and children and all his belongings. If we do not call off our internal feuds and brother should begin to kill brother, the Russian land will perish and our enemies, the Polovtsi, will seize the earth." The "wise men" said the same: "Why do you suffer discord between yourselves? The 'heathens' will take advantage of it and lay waste the Russian earth. If you war between yourselves, the 'heathen' will rejoice and take our land which your fathers and grandfathers have 'acquired' with great toil and bravery."

Novgorod and Pskov guarded Russia in the North and carried on the fight with any invaders. We know of a fresco on the illustrious walls of Spas-Nereditsa Church of Novgorod, depicting Prince Yaroslav, father of Alexander Nevsky: "The King of Rome from the Midnight country" (i.e. Sweden), said: "I shall go and take Alexander's land," and he went "in great strength, snorting martial spirit, staggering in mad fury." Ambassadors from the king went to Novgorod and said: "If you dare to resist, I am already here and shall occupy your land."

Alexander ordered the Russian Army away to face the Swedes on the Neva. "And there was great slaughter among the Romans" and to the king in person Alexander "impressed a mark on his face with his sharp spear".

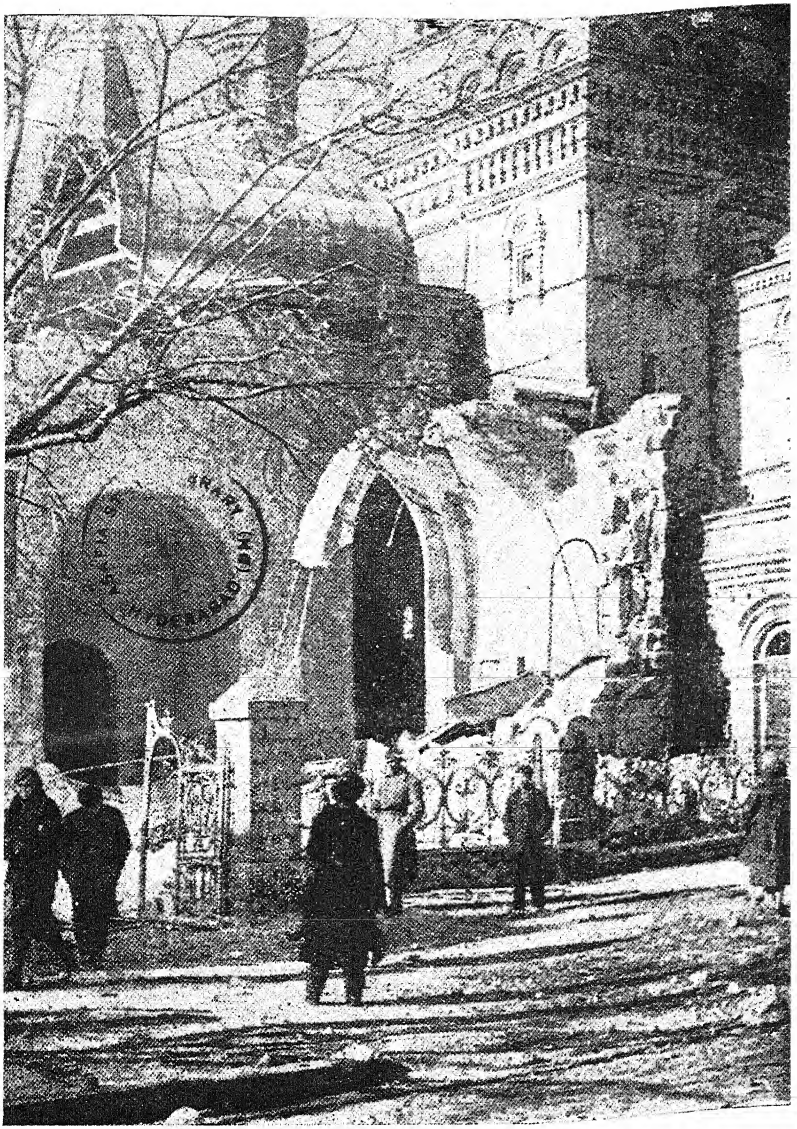
But the richness of the Russian earth did not let the Germans sleep, and they took Pskov. Alexander drove them out of Pskov and engaged the Germans on Lake Chud—"they call themselves knights". The men of Novgorod and Pskov went into this battle and "their hearts were as the hearts of lions, and they were ready to give their heads for their native land. It was on a Sabbath, at sunrise, they both closed in, and the slaughter was wicked and the clangour and the breaking of spears, and the sound of the hacking with swords as if the ice were breaking on the sea; one could not see the ice, it was covered with a coating of blood. And he conquered them . . . and the warriors showed their backs. They were mown down and chased; there was no escape for them."

But the black years of war came to an end and peaceful construction returned to these beautiful towns and their villages. The genius of the people created a prodigious architecture, pictorial art and literature, and once more the people were working peacefully in all the domains of life to shape the country that had borne them and to make it strong.

These labours and exploits of our ancestors in peace and war, creating and defending the Russia of Kiev, Novgorod and Pskov, are the foundation, sealed in blood, of our insuperable strength today.

The value attached by Soviet culture to the significance of these towns as monuments of history can be gauged from the imposing work initiated and organized by the Soviet Government to preserve and restore these magnificent monuments. As a Soviet specialist in the preservation and restoration of the monuments of antiquity and of works of art, I shall now speak about this work with the brevity imposed by considerations of space.

In Novgorod a total of fifty-one monuments of architecture was cared for by the government; seventeen go back to the 11th–17th centuries, and are adorned with frescoes. St. Sophia of Novgorod (1045) ought to be mentioned in the first place for its historical value and architectural austerity. The Antoniev Monastery, with its fresco painting, dates from 1105, and the marvellous architecture of the Yuriev Monastery goes back to the 12th century. Arkazhsky Monastery has frescoes of exclusive artistry, in six or seven tones (1189). Spas-



CHURCH AT SEVASTOPOL, DESTROYED BY THE GERMANS

Nereditsa contains fresco painting (1199) deservedly enjoying international repute, although it is inferior to the Arkazhsky frescoes in pictorial quality.

Then follow the Nikolo-Lipetsky Monastery (13th century), Uspenie-na-Volotov and Rozhdestvo-na-Kladbishche, which go back to the 14th century, as well as churches dated 1361 (Fedor Stratilat) and 1380 (Transfiguration of Our Lord).

Among monuments of secular architecture, Ivanovsky Court (14th century), in Detinets, must certainly be mentioned.

Of the above-mentioned historical treasures of Novgorod, three very valuable examples of sacred art have been restored by the Soviet authorities in such a way as to reveal their full splendour: Transfiguration of Our Lord, whose frescoes are the work of the masterly brush of Theophanes the Greek; Rozhdestvo-na-Kladbishche, where the whole, that is, painting and architecture, is the creation of an unknown but first-class native master of Novgorod; and the Skovorodsky Monastery, famous for the richness of its painting (the end of the 14th and beginning of 15th centuries).

Among paintings of outstanding value that have come to light, the following ikons must be singled out: "Nicholas", 12th century (from Nikolo-Dvorischchevsky Cathedral, until recently in Novgorod Museum); "Miraculous Vision", 12th century (from Miraculous Vision Cathedral, in the Novgorod Museum); "St. George", 12th century (from St. George's Cathedral, collection of the State Tretyakov Gallery); "Our Saviour", painting by Theophanes the Greek (from the ikon-stand of "Fedor Stratilat", in the collection of Novgorod Museum); "Resurrection", 13th century (Novgorod Museum); and, unique for their historical and artistic value, the earlier-discovered paintings on wood, "Battle of the Men of Suzdal with the Men of Novgorod" and "Burgomasters of Novgorod at Prayer" (both late 14th century, Novgorod Museum).

Pskov, Novgorod's younger brother, takes just pride in the artistic ensemble of its Spaso-Mirozhsky Monastery. The Mirozhsky frescoes (12th century) are strikingly original owing to their yellow (saffron), blue (ultramarine) and dark-green tones, and also owing to their convincing composition. Among its great pictorial wealth, an "Entombment" is specially remarkable with its amazing figures of Joseph, Nicodemus and the three women mourners. It should be specially noted that there is a certain stylistic and artistic similarity between the Spas-Mirozhsky frescoes and some of the decorative work of the famous Westminster Abbey in London.

The frescoes of Snetogorsk Monastery are distinguished by originality of composition and colour (1316). Chronologically, the painting at Snetogorsk precedes Theophanes, but in quality it is inferior to his.

Both of these remarkable monuments of art have undergone extensive restoration.

Distinguished among Pskov's rich architecture are the famous Pogankin Court (15th century) and the Pskov-Pechersky Monastery, with the priceless "Assumption", in a gold and purple setting, adorned with yarn and enamel, a gift of Ivan the Terrible. The 15–16th century churches of Pskov strike one not only because of their original style but also because of their exceptional wealth of painting and the originality of their "school".

Most valuable among the paintings of Pskov (and fully restored) are "The Holy Gate", 13th century (Pskov Museum); and the ikons "St. George" and "Parominskaya" (type of "Umilenie"), 14th century, both in the collection of the State Tretyakov Gallery.

At Kiev, great restoration work was carried out by the Soviet authorities in the wonderful St. Sophia (built 1017–1036). In all about 600 square metres of ancient frescoes were brought to light. Specially noteworthy among them are "Descent into Hell" (central nave), "Christ Appears to Mary and Martha" (south wall), "The Confession of Thomas", "Sending Forth the Apostles" (north wall), "Entombment" and "Crucifixion" (top of north and south walls), and the colossal compositions in the gallery, "Abraham's Vision" and "The Marriage in Cana".

Two unique family groups deserve special mention: "The Three Daughters and the Wife, Indigerd, of Yaroslav the Wise" and "Yaroslav the Wise and His Three Sons".

The world-famous mosaics of St. Sophia were saved from destruction by special strengthening. In all over 300 square metres of them were completely restored, mainly by laying the original old coloured stones in the gaps.

The magnificence and perfection of "The Unshaken Wall" and the monumental severity of "The Mystery of the Eucharist", "Episcopal Celebration" and "Annunciation" have all been restored to their historical and artistic greatness.

The restored frescoes and mosaics of the Zlatoverkh Mikhailov Monastery (1108) were transplanted to St. Sophia Church, and the famous mosaic "Dmitry Solunsky" has been taken to the State Tretyakov Gallery.

Extensive exploratory work has been carried out to bring to light old frescoes in the ancient Church of the Assumption (11th century, built by Izyaslav Yaroslavich) and the Gate Church (11th century) of the Kiev-Pechersky Monastery. On the site of Prince Vladimir's building in Berestovskaya Church frescoes were uncovered of the 12th century and of Peter Mogila's time (17th century). In Kirillovskaya Church (12th century), decorated with Vrubel's excellent painting, about 70 square metres of ancient frescoes were discovered, illustrating many scenes in the life of Cyril of Alexandria.

And this is only a short list of the restorations carried out by the Soviet authorities in the three great Russian cities.

These cities bear witness to eight centuries of their history, to their great creativeness in time of peace, to their disasters and wars with the "pagan" usurpers. We listen to their glorious testimony in the black days of German destruction and oppression, and we know in our hearts: Woe to him who lifts his hand against their hallowed sanctuaries!

PROFESSOR A. RYBNIKOV.

15 April, 1942,
Moscow.


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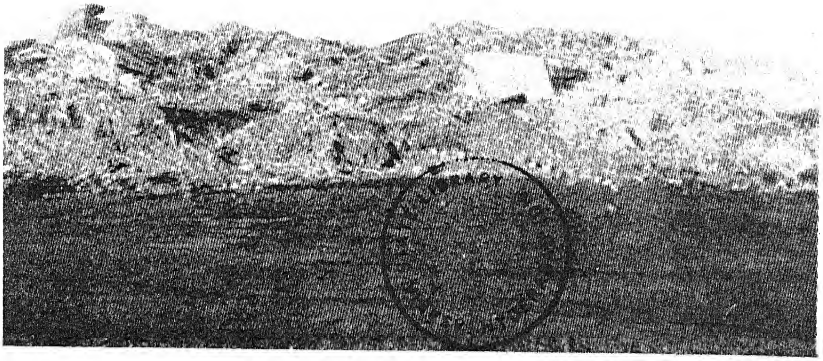
CHURCH OF THE ASSUMPTION AT KALININ DESTROYED BY THE GERMANS



CHURCH OF ST. NICHOLAS IN THE TOWN OF SOLNECHNOGORSK, MOSCOW REGION, INTO THE BASEMENT SHELTER OF WHICH THE GERMANS THREW A GRENADE WHEN IT WAS FULL OF PEOPLE



NEAR VOLOKOLAMSK. SEARCHING FOR RELATIVES TORTURED BY THE GERMANS



RUINS OF THE CHURCH OF THE ASCENSION AT MOZHAISK, BLOWN UP BY THE GERMANS



RUINS OF TRINITY CHURCH AT MOZKAISK, BLOWN UP BY THE GERMANS

APPENDICES

LET US ASSIST OUR ILLUSTRIOUS DEFENDERS!

(*Epistle of the Metropolitan Sergius, sent to all parishes*)

The Humble Sergius, by the Grace of God, Acting Patriarch, Metropolitan of Moscow and Kolomna, to his Orthodox and God-loving flock of Moscow, bids peace and progress in the faith.

The cunning and cruel enemy who has invaded our territory is evidently using his strength to the full. With fire and sword he moves through our land, looting and razing our villages, our towns.

But not for the first time does the Russian people live through an invasion by foreigners, not for the first time do they receive a baptism of fire for the salvation of their native land.

The enemy is powerful, but "great is the God of the Russian land", as Mamai exclaimed on the field of Kulikovo, when he had been routed by the Russian forces. God willing, our present enemies will have to repeat this exclamation. We are under the protection of the Most Holy Virgin Mother of God, who ever intercedes for Russia. For us are praying all the resplendent galaxy of saints who have shone upon our land. With the help of God our people will hold their own as before, also in this time of trials, and, sooner or later but assuredly, cast far hence the alien invader. Let such hope, like iron armour, preserve us from losing heart in the face of enemy invasion. Let each of us stand boldly at his post, helping in the defence of our Fatherland, jealously guarding the priceless heritage of our holy Orthodox faith. Let our Muscovite shrines not share the fate of those of other towns overrun by the German hordes!

At St. Sophia of Novgorod, a church which has, for nearly a thousand years, resounded with Orthodox divine service, a Lutheran pastor has recently officiated.

Let this not happen here, in the heart of holy Russia. Rumours there are, hateful to believe, according to which some even of our Orthodox clergy are ready to enter the service of the enemies of our Motherland and Church—ready to cross themselves not with the Holy Cross but with the pagan swastika. It is hateful to believe this, but if, nevertheless, such clergy do exist, I remind them that, where exhortation fails, the Lord has handed our Holy Church a spiritual sword to punish the breakers of their oath.

In the name of this authority given me by God, I, who as a hierarch, have the power to bind and to loose, call to penitence all those who have faltered from fear or other reasons, and those who do not wish to repent, I forbid the exercise of their Holy Orders, and I hand them over to an ecclesiastical court for still sterner correction. The name of God shall not be taken in vain.

But upon those who, not sparing their lives, give themselves up to the defence of Holy Church and the native land, and upon all those who, by their prayers, co-operation, labours and sacrifices, help our valiant defenders, may

the Lord's blessing dwell, through His grace and love of man, always, now and for ever more. Amen.

1/14 October, 1941,

The Day of the Intercession of the Most Holy Mother of God.

THE HOUR OF OUR VICTORY IS NEAR

By Metropolitan Sergius and Others

For the third time we address Orthodox Christians in reference to the present patriotic war, this time from the banks of the great Russian Volga, from Ulyanovsk. Acceding to the entreaties of the believers, we have for the time being come to this ancient Russian city which has preserved in their brightness the traditions of Orthodoxy.

This is already the fifth month of the patriotic war.

The dreadful chariot of war rolls inexorably over the nations, breaking and crushing the bones of men.

The Hitlerite Moloch continues to tell the world that he has drawn the sword in "defence of religion" and the "salvation" of an "outraged" faith. But the whole world knows that this hell-begotten fiend only tries to use the lying mask of piety to cover up his malefactions. In all the countries he has enslaved he commits abominable outrages against freedom of conscience, jeers at holy shrines, bombs God's churches to destruction, throws Christian clergy into gaol and executes them, has the pious rot in gaol who had stood up against his insane arrogance, against his design to assert his Satanic power all over the world. Orthodox, escaped from fascist captivity, have told us of fascist contempt for churches. Tears involuntarily fill their eyes when Russian people hear how Orthodox churches become the scenes of shooting of wholly innocent mothers and old folk, and how they are turned into stables. Hitler, the savage foe, not only organizes the persecution of Christianity, he wants to exterminate all the Slav nations by means of destruction, arson, looting, torture of the innocent, scorn and licence, and to make those who survive his slaves. It is clear to all the world that the fascist monsters are Satanic foes of faith and Christianity. The fascists, by their convictions and actions, are obviously not on the path for Christ and Christian culture. This is why progressive humanity has declared a holy war on Hitler, in defence of Christian civilization, freedom of conscience and faith.

It is comforting to know that the seeds sown by our Patriarchate are sprouting richly. Quite recently we turned to our flock, awakening patriotic feelings, and now patriotism has risen as a threatening wave for the enemy, and already the hour is near when it will wash away the brown scum from the face of the earth. It is comforting that the parishioners of many churches are organizing the collection of means to strengthen the defence of our native land.

Despite the crazy dreams of the fascist foes counting on the quick exhaustion of our national strength, the mighty Russian Army are only now beginning to straighten their powerful shoulders to deal a shattering blow to the perfidious foe.

Russia, great and hallowed, is growing stronger and increasing her strength tenfold on the field of battle.

The Russian people, to all whom their Fatherland is dear, have but one aim now: to overcome the enemy, whatever the cost. The true patriot's hand does not shake for the extermination of the fascist usurpers. Closed to the fascist beast is the Christian heart, giving forth nothing but death-dealing hatred of the foe.

The incomparable grandeur of the exploits of our valiant troops is in this that they "lay down their lives" not only for themselves but also "for their friends", for the nations who have temporarily fallen under the fascist yoke.

May the Most Wise and All-Blessed Achiever of human destinies crown our efforts with ultimate victory and send down success for the Russian Army, pledge of the moral and cultural flourishing of humanity. So may it be. Amen!

On behalf of the Holy Orthodox Russian Patriachal Church:

Acting Patriarch, HUMBLE SERGIUS,
Metropolitan of Moscow and Kolomna.
HUMBLE NICHOLAS,
Metropolitan of Kiev and Galicia.
HUMBLE ANDREW
Archbishop of Kuibyshev.
HUMBLE SERGIUS
Archbishop of Mozhaisk.
HUMBLE IOANN
Archbishop of Ulyanovsk.

11 November (November 24), 1941,
Ulyanovsk, Kuibyshev region.

THE CHURCH CALLS TO THE DEFENCE OF THE FATHERLAND

APPEAL TO BELIEVERS

BY ALEXIS, METROPOLITAN OF LENINGRAD

The epistle of Metropolitan Sergius to the leaders and faithful of the Russian Church calls all believers, in this dreadful hour of danger menacing our Fatherland, to rally with a single purpose to the defence of our great country, each in the full measure of his strength. On behalf of the Church, the epistle says that Holy Church "bestows the blessing of Heaven upon the heroic effort of the whole people." And this voice of the Chief Hierarch of the Russian Church has proved to be not "a voice crying in the wilderness". All believers have answered this call. All have united in the moment of common danger, without difference of position as citizens of one great union, having as their only aim to help in every possible way and take part in the common effort for the defence of the Fatherland. As for a heroic deed blessed by the Church, not only youngsters under military age but elderly and old men have volunteered for the front, fully prepared to lay down their lives for the integrity, honour and happiness of the beloved native land. Intercessions in the churches and prayers for the granting of victory to the Russian arms are finding a ready response in the heart of every worshipper. Each has now but one thought, one prayer: may God grant us victory over the cunning and malicious enemy, may He grant it to us to crush

fascism, which brings calamity and destruction to all mankind, may He lead us all back to the bright life, to happy and creative toil.

The desire has been expressed by worshippers of various churches that the reserve funds of their churches—sometimes very considerable and running into six figures—should be given to the State for the defence fund for war needs. Individual worshippers, too, have offered their mites.

Here is what recently happened in a Leningrad church: some unknown worshippers deposited a parcel in a convenient place near the ikon of St. Nicholas; in it were about 150 gold ten-rouble pieces of pre-Revolutionary coinage. They were immediately taken to the bank for the Defence Fund.

Surely all this shows how all are inspired with love of native land, how all equally sense the terrible danger which fascism entails, how all are straining their energies towards one goal: the salvation of the Fatherland at any price. The Russian people have seen and understood from the example of Germany, which has been enslaved by fascism, and of the other countries crushed in the bondage into which fascism has cast them, that fascism is the ruin of everything that man has acquired by the toil of centuries, of everything bright, everything that is creative. And now the Russian people feel and see with their eyes all the horror which the merciless enemy brings in his trail who has perfidiously invaded our land, trying to destroy and annihilate our heritage which we have acquired at the price of great toil.

In truth, in the words of the psalmist, "the wicked in his pride" (Psalm x, 2) is upon us, incapable of calmly witnessing the triumphant power of our Fatherland: and, judging by himself, he did not wish to believe in our truth, he invented suspicions and accusations against us and opened a way which will be his ruin, attempting to weaken and subject us by armed force and bloodshed.

There is no need to speak of what we can all see with our own eyes: the barbarism underlying the enemy's actions, the purely Teutonic cruelty with which he tried to spread terror by every means. Many clergy and believers who have escaped the horrors of fascism testify to this. These living witnesses report that in the occupied territories Hitler has organized the extermination of women, children and old people; he has the seriously wounded shot and has military hospitals, civilian passenger trains and civilian houses shelled. All this is a particular form of psychological influence, an inhuman, base form of warfare.

On us he falls with particular savagery, we are particularly hateful to the fascists, not only because we are Slavs but also because we are the bearers of a culture and a progress in all fields which the fascists want to root out. And they cover up all their atrocities and horrors with the mendacious and blasphemous slogan of a "crusade"; not noticing that by their cruel extermination of everything that in the material as well as the spiritual world is dear and holy to the people already enslaved by them, they have shown the world long ago that nothing is holy to fascism, which knows no ideals save universal fraud and universal slavery.

By the example of their relations to the Church, to Orthodoxy (in Yugoslavia), to Catholicism, to representatives of all confessions in the enslaved countries, it is possible to judge what their attitude to the Orthodox Church would have been, especially in our country which they so hate. It would be the complete annihilation of all its essence, that is, of the fact that until now not only formally according to our Soviet laws, but essentially it has been completely free.

It is not for the first time in world history that madmen have appeared

dreaming of world domination. The "Pax Romana", as the Roman Empire called itself, strove for centuries to make this proud dream a reality; power, art, authority, knowledge, a large population, cruelty, extortion, slavery—all were on its side and all were mobilized for world conquest. But where did this dream end? The world was not conquered but the Pax Romana was scattered to dust. Neither has our own country for the first time suffered the attack of an enemy intending to subject us. Napoleon dreamed of this, and, it appeared, was near his goal when he struck at the heart of Russia and took Moscow. But even there he was destined to find, not victory, but his ruin, his final ruin, because the whole nation rose against the enemy. And so it is now: our whole nation is at war, and its victory is certain. It is certain because it is willed by all, it is assured by the boundless heroism of our warriors, their complete contempt of death and the readiness of each to lay down his life for the Fatherland; it is anchored in our unshakable faith in the triumph of the just cause.

War is a terrible and ruinous thing for him that undertakes it without necessity, without justice, thirsting for loot and slaves: on him lies the shame and the curse of heaven for the blood and distress of his own and other peoples.

But war is a sacred thing for those who undertake it because it is necessary in the defence of justice and the Fatherland. Those who take up arms in this cause serve truth, and, receiving wounds and accepting the suffering and laying down their lives for their kin, their country, they walk in the footsteps of the martyrs towards the imperishable and eternal crown. Therefore the Church blesses these exploits and everything that Russians do in defence of their Fatherland.

The obvious successes of our Army, which are acknowledged by the enemy himself, who is strong but already beginning to be exhausted, show that our faith in victory is not in vain. Immutable is the law that all they that take the sword unjustly shall perish by the sword. Indeed, a sword of Damocles is hanging over the head of criminal fascism, and the time is near when the chastening sword, with all the weight of an ineluctable destiny, will fall upon the enemy and crush him.

The Church unceasingly calls to the defence of our native land. The Church, filled with confidence that God will help the just cause, prays for full and final victory over the enemy.

ALEXIS,
Metropolitan of Leningrad.

26 July, 1941,
Leningrad.

DOCUMENTS RELATING TO THE REPORT OF ARCHPRIEST A. SMIRNOV

THE FASCISTS ARE ROBBERS AND MURDERERS

(Evidence from Priest and Parishioners of Zavidovo, Kalinin Region)

In Zavidovo, Novozavidovo district, Kalinin region, the Germans stayed for about three weeks in November 1941. They entered our church, without

taking off their hats; sometimes they went straight into the altar gates, took candles, mocked at the ikons, and thus offended by such means the feelings of believers.

In our village they mercilessly looted the residents, taking away their bread, linen, clothing, shoes, blankets, children's toys, cattle, poultry. Gregory Goryachev, citizen of our village, had been a prisoner of war in Germany. The fascists wanted to use him as an interpreter, but he refused. So the fascists killed him.

They killed the following connected with our church: Semyon Mustekhin, aged 20; Klavdiya Demina, aged 25; Nicholas Bakin, aged 25. In our village lives a respected elder, Abbot Jacob Bogdanov. While he was lying in bed, the Germans broke into his house and tried to take all his clothing. Only by accident did they not succeed.

PRIEST MICHAEL POLOZOV,
Priest in charge of the Church of the Assumption, Zavidovo.

Signatures of parishioners of Zavidovo:
ANNA KURDINA.
EVDOKIYA ZASOSOVA.
MARIA PACHUEVA.
ANNA POLIKARPOVA.
V. GALENKOV.
M. K. MAXIMOV.
AGRIPPINA SEMINA.
EKATERINA BOGACHEVA.
(Two signatures illegible.)

2 March, 1942.

TO THE MOSCOW PATRIARCHATE

A REPORT BY PRIEST ALEXANDER SMIRNOV

I hereby report to the Moscow Patriarchate as follows: In the second half of October last year, 1941, the town of Klin was exposed to bombardment by the German occupants. The bombardment, increasing more and more, brought destruction to the town. Almost the whole population was evacuated to neighbouring villages. In this horror I was obliged to discontinue divine service in the church and to leave the town. In the second half of November, Klin was taken by the Germans, and the cleaner tells me the Germans broke into the church several times, forcing the locks, stole the candles, the petroleum, the oil, threw away the book containing names of the dead commemorated, broke into the sanctuary with their caps on, levelled their revolvers at the cleaner. Early in December I went to Klin to visit my house and take away things I needed. Before I could get there a German soldier pulled my felt boots off my feet in the open street. In terrible fright I ran to the house in my socks, found an old pair of boots and went back to the village. After a few days my wife went to Klin to have a look at the house. In the doorway stood a German, who pulled her felt boots off her feet. After a few minutes this German entered the house and stole warm material and soap from the trunk.

In the village of Belavino, near Klin, lived the unattached Archpriest John Alexander Vinogradov, of advanced years and ailing; the Germans pulled off his boots. This priest died on 5 January, 1942.

PRIEST ALEXANDER SMIRNOV,
Priest of Skorbyashchenskaya Church, Klin, Moscow Diocese.
30 March, 1942.

TO THE MOSCOW PATRIARCHATE

To HIS BEATITUDE THE MOST HOLY NICHOLAS, *Metropolitan of Kiev and Galicia*
From ARCHPRIEST NICHOLAS USPENSKY, *Priest-in-charge of St. Nicholas, Solnechnogorsk*

A REPORT

On 23 November, 1941, the town of Solnechnogorsk was taken by the Germans. With two daughters and a little grandson on my hands, and with a bad throat, I could not leave the town though I wanted to do so very much. On 23 November, when the bombing started, I went to take shelter under the church with my daughters and the boy. Many people had gone there. Into this shelter under the church the Germans threw a grenade. It is difficult to describe just what we went through during the German occupation. The spectre of starvation was before everybody's eyes; the Germans took our last morsel of bread. It was impossible to lock the doors, for the Germans sent patrols to make sure there was no ambush. Even at night they did not leave us in peace.

The Germans treated the property and the people as though they belonged to them. They took my felt boots and the felt boots and galoshes of my son, under military age, and whom they took prisoner. At night the peasants helped him to escape. I myself kept in hiding. During the last days of the German occupation we gave up our house and settled in a stone shed, resting on the dirty cold floor.

During the German invasion, Verger Pashkov and Deacon Bashanov were in St. Nicholas Church. They say the Germans entered the church with their hats on and smoking, they donned the vestments and turned everything upside down like burglars: they must have been looking for gold or valuables. They took two altar-cloths, three copper crosses from the altar, my copper pectoral cross and many other things. The Germans did not succeed in blowing up the church, thanks to our Red Army, who quickly ejected them and did not give them time to burn a single house in Solnechnogorsk.

ARCHPRIEST N. USPENSKY.

16 March, 1942.

WE KNOW NO GREATER MISERY THAN OUR EXPERIENCES DURING THE FASCIST OCCUPATION

(Evidence from Priest and Parishioners of Gorodnya, Kalinin Region)

Parishioners of the Church of the Nativity of the Mother of God at Gorodnya, Zavidovo district, Kalinin region, testify as follows:

We consider the stay of the Germans in our village as the greatest calamity that has been in our lives. The Germans made complete havoc, plundering thoroughly. They took away our clothing, shoes, all household things, children's toys, not to mention the cows and hens.

At mealtimes they snatched away the children's porridge and bread. They occupied the house of our priest, carried off his furniture and crockery, took his felt boots. We found our believing peasant woman Maria Vasilevna Chesyagina in her house, bound and shot. Some of our villagers the Germans murdered on the bank of the Volga; others they drove away to an unknown destination. One of our peasant women went mad from the horror she had gone through. Peasant Michael Alexeevich Torotorin ended his life by suicide.

This evidence is attested by the signatures of Archpriest Basil Vladimirsky and the parishioners:

KLAVDIA KORSHEVA. PETER ARS. SEROV. V. KRIVTSOV. KOZLOVA.
MARIA TUTUNKINA. NICHOLAS DUDAREV. IVAN KOKOREV.

9 March 1942.

THE GERMANS BURNED THE VILLAGE CHURCH

(*Statement of members of the Church Council of Emelyanovo, Kalinin Region*)

We, the undersigned citizens of Emelyanovo, Kalinin region, declare that in our village there was a well-built church to the honour of St. Nicholas. At their retreat from the Kalinin region, the Germans set our beautiful church on fire. During their stay in our village the Germans plundered us without pity. They took our cows, chickens, meat, linen, shoes, materials, rye, flour, and various household articles.

The Germans revealed themselves as cruel and godless.

Citizens of Emelyanovo, members of the church council:

PELAGEYA IGNATEVNA KARASEVA.
MARIA EMELYANOVNA EGOROVA.
KAPITOLINA NIKOLAEVNA MATRENICHEVA.

23 March, 1942.

TO THE MOSCOW PATRIARCHATE

A REPORT BY ARCHPRIEST IOANN SOKOLOV (*Incumbent of the Church of St. Elijah, at Staritsa*)

The Church of St. Elijah the Prophet, in the town of Staritsa, Kalinin region, carried on all the time up to 12 October, the day when the Germans took the town.

On the first day, fascist officers requisitioned the church for the German soldiers to sleep in.

After a few days the Germans were replaced by Russian prisoners of war. A sentry was posted at the church doors. Attempts of the priest to get through were unsuccessful.

When the church was liberated, its interior offered a sad picture. Much had been smashed by the Germans, some ikons had been taken out of their places and scattered about, others had been burned; many books and vestments had been torn to pieces; cupboards in which were kept objects of church ritual, vessels, crosses, gospels, the font, nuptial crowns, mitres, tabernacles, were all found broken into and their contents had disappeared.

On 31 December, 1941, when the Germans left the town and set it on fire, an attempt was obviously made to do something to the church: three times the Germans came and tried to get through, now to the bell-tower, now into the church. The entrance to the bell-tower was barricaded with wooden logs, and the Germans could not find the keys of the church doors. By the mercy of God the church remained whole, and divine service is again celebrated in it.

ARCHPRIEST IOANN SOKOLOV.

29 March, 1942.

To HIS BEATITUDE, THE MOST HOLY NICHOLAS, *Metropolitan of Kiev and Galicia*

From KONSTANTIN SEMENOVICH KHLEBNIKOV, *Archpriest of St. Elijah Church, St. Elijah cemetery, Solnechnogorsk District, Moscow Region*

A REPORT

I have the duty to report to Your Beatitude that, in the morning of 13 December last, I learned from a German officer calling on me that the Germans desired to burn the house which I occupied. Surmising that the officer required to enter the church, I took the keys and we all went round, but the church was already forced open. In two places by the porch bonfires were blazing, and burning church books could be seen on them. The bell-tower, to which a wooden staircase led, was enveloped in flames. Inside the church, on the right, the Holy Gate was open and the Bible had already disappeared from the holy altar. On leaving the church, I took the altar cross with me and the tabernacle without the shrine, and carried them home. German soldiers followed me into the house and started to drive me out. I left the house with my wife; we carried a cross with the tabernacle in our hands and a bag with money and documents. The officer standing by the door said to us, "Popovka," pointing to the village, nearly a mile away from the church.

Returning to my village after the German withdrawal, I went to the church and saw that the fascists had taken the glass out of the ikons in the ikonostasis, removed a nuptial crown from the church, smashed it and stuck it into one of the graves. They had comported themselves in the church as one might do in a lavatory. Of the house I had been occupying, and of the caretaker's lodge, only the bare brick walls remained.

ARCHPRIEST KONSTANTIN KHLEBNIKOV.

31 March, 1942.

To His Beatitude the Most Holy Sergius, *Metropolitan of Moscow and Kolomna*

From Archpriest Ioann Kovalsky, *Nikolo-Zhelezovsky cemetery, Vysokovsky District, Moscow Region*

A Report

Desirous of imparting to Your Beatitude my impressions of what occurred during the German-fascist occupation of our locality, I report as follows:

At 3 p.m. on 21 November 1941, in our locality, began a battle with the attacking enemy. People from the neighbouring villages and even from the factory arrived with their things and children asking us to shelter them behind the stone walls of the church from the fire and shells of the enemy.

For three days and nights the bombardment continued, during which time the people had to stay in the church almost without leaving.

In the evening of 25 November, two Red Army men came to us in disguise. Their legs were frozen. They were trying to join their units. I received them, promised them a place to sleep, but warned them: "If the Germans come, say you are factory workers and have come to dig graves." The Red Army men started to drink tea. At this moment two drunken Germans entered the room and came up to them, saying, "Russky Soldat," making the gesture of "hands up". They were told that they were local workers. But, not quite believing us, the Germans left the room and returned five minutes later with a man able to speak Russian. He addressed the same question to the Red Army men, but having received a firm answer this time, too, the Germans left again. In the early morning I explained to the Red soldiers which way to take where there was no danger, and took them out into the field.

When, after some time, the Germans began to retreat, they plundered the population.

The Germans made a depressing impression on me. They revealed themselves as barbarians.

Archpriest Ioann Kovalsky.

25 March, 1942.

THE FASCISTS MOCK AT MOTHERS

(*Evidence of* E. V. Korchagina, *Parishioner of Nikulino, Moscow Region*)

I, citizen of Nikulino, Istrinsk district, Elizabeth Vasilevna Korchagina, widow, have blessed my three sons, Gregory Fedorovich, Michael Fedorovich and Victor Fedorovich, for the defence of the country.

The youngest, Vitya, was 17. Having received my blessing he volunteered for the partizans, and was killed by the Germans in his native village on 26 November, 1941.

On the day the Germans entered our village I took his body and carried it to the cellar. They discovered his body, took it from me and threw him no one knows where. I am full of grief because the Germans bereft me, a believing Christian woman, of my last consolation: to bury my dear son and weep and pray for him on his grave.

May the Righteous Judge deal out terrible retribution to our most wicked offenders.

ELIZAVETA KORCHAGINA.

30 March, 1942.

MY CONVERSATION WITH A WHITE-GUARDIST

(*Communication of* IOANN SOKOLOV, *Priest of Staritsa*)

The interpreters with every German unit were White-Guardists. They liked to talk to us. The impression from such conversations is that they are pining abroad for Russia and dreaming of a way to return to their Motherland. I have had a curious talk with one of these White-Guard interpreters, a former officer in the Russian Army. He asked me whether I was content with the arrival of the Germans and the deliverance from the Soviet authorities. In answer to this question I said: "I am a Russian, body and soul, and this is why I cannot be glad about the defeat of our army and the enslavement of the Russian people; I will say frankly that the Russian people, who love their country, meet you with tears of sorrow, not of joy."

This answer clearly touched him, and he said: "I understand you, and I fully share your sorrow."

On my question: "And you, are you content about your separation from the Motherland and with your position?" "I" he said, "would readily exchange this uniform for a Russian one." This answer and confession are characteristic.

PRIEST IOANN SOKOLOV.

30 March, 1942,
Staritsa, Kalinin region.

WHAT I HAVE SEEN WITH MY OWN EYES

(*Evidence from a woman parishioner*, N. I. YARZHEMSKAYA)

I, citizen N. I. Yarzhemskaya, resident in Kalinin, on the bank of the River T'maka, opposite Pokrov Church, have seen how the Germans set fire to this church on their retreat.

N. I. YARZHEMSKAYA.

29 February, 1942.

To HIS BEATITUDE THE MOST HOLY SERGIUS, *Metropolitan of Moscow and Kolomna*

From ARCHPRIEST IOANN KOVALSKY, *Nikolo-Zhelezovsky cemetery, Vysokovsky District, Moscow Region*

A REPORT

Desirous of imparting to Your Beatitude my impressions of what occurred during the German-fascist occupation of our locality, I report as follows:

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For three days and nights the bombardment continued, during which time the people had to stay in the church almost without leaving.

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When, after some time, the Germans began to retreat, they plundered the population.

The Germans made a depressing impression on me. They revealed themselves as barbarians.

ARCHPRIEST IOANN KOVALSKY.

25 March, 1942.

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May the Righteous Judge deal out terrible retribution to our most wicked offenders.

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On my question: "And you, are you content about your separation from the Motherland and with your position?" "I" he said, "would readily exchange this uniform for a Russian one." This answer and confession are characteristic.

PRIEST IOANN SOKOLOV.

30 March, 1942,
Staritsa, Kalinin region.

WHAT I HAVE SEEN WITH MY OWN EYES

(*Evidence from a woman parishioner*, N. I. YARZHEMSKAYA)

I, citizen N. I. Yarzhemskaya, resident in Kalinin, on the bank of the River T'maka, opposite Pokrov Church, have seen how the Germans set fire to this church on their retreat.

N. I. YARZHEMSKAYA.

29 February, 1942.

To His Beatitude Nicholas, *Metropolitan of Kiev*

From Basil Mikhailovich Ksenokratov, *Priest, Chashnikovo, Khimky District*

Report

I inform Your Beatitude that the village of Chashnikovo has been occupied by the Germans, who, at their retreat, blew up the church which has become quite useless. The whole village and caretaker's lodge have been burned by them. The entire church property has been ruined and looted by them. The holy altar-cloths and the Holy Sacrament have disappeared, although they were hidden in a secret place in the wall, where they had previously been kept to safeguard them from thieves. The holy chalices were saved, and I have given them and the Bible for safe keeping to Praskoviya Kulikova, chairwoman of the Church Council.

I was driven to the wood, and my hands and feet were frozen because they pulled off my warm boots and fur-lined mittens. I hid in caves in the wood until the Germans left, when I went to live at Alabushevo, which had been spared in the conflagration, and where I have registered as a resident: of which I am informing Your Beatitude.

Priest V. M. Ksenokratov.

Address: Kryukovo Station, October Railway, Workers' Settlement, Alabushevo, Sector 39, Flat 28, House of A. G. Vnukov.

DOCUMENTS RELATING TO THE REPORT OF ARCHBISHOP ALEXIS

They Took Off Our Felt Boots

(*Evidence of the caretakers of St. Elijah Church, Mozhaisk*)

Not long before the feast of the Baptism of the Lord, two armed Germans with a bag came to us at the caretaker's lodge of St. Elijah Church, Mozhaisk. At the time caretakers Varbara and Paraskeva, nuns of Borodinsky Monastery, and Barbara Prokofevna Degteva, who was waiting for the church service to begin, were at the lodge.

The Germans asked us to take off our felt boots. We refused. They pulled them off our feet by force. The Germans entered the church with their caps on, weapons in their hands, smoking tobacco, upsetting our order and insulting our holy place.

In the caretaker's lodge they shared out among themselves the property they had looted from us.

V. P. Degteva.
Nun Paraskeva.
Nun Varbara.

5 April, 1942.

TO THE MOSCOW PATRIARCHATE

A Statement by Parishioners

We, parishioners of St. Elijah Church, Mozhaisk district, were subject to severe persecution at the time of the German occupation, and with grief in our hearts we observed how our church was defiled. The Germans went there with their caps on, smoking; they went up to the chancel and took the ritual objects from it: the cross, the tabernacle, making fun of our holy place.

At the holy feast of the Resurrection of Christ we offered thanksgiving on the occasion of our liberation from the German Antichrists. But we have been plundered by them; we have no candles, no wine, no oil. We beg the Moscow Patriarchate to help us.

Parishioners: Loskutov.
Belenkova.
Zharov.
Bondarev.
Kartashov.
Pugacheva.
Kazakova.
Nazarova.
A. Figurin.
A. Platonova.
Vinogradov.
Suchilkina.
Krylova.
Kuzmicheva.
Petrova.
(One signature illegible.)

5 April, 1942.

TO THE MOSCOW PATRIARCHATE

(From believers in Galkino, Dzerzhinsky District, Smolensk Region)

We report the horrors and humiliations we have had to experience all the time the Germans were here. We are now without shoes and clothes. The German grab-army have grabbed everything from us without any consideration. They pulled off the boots from old and young. Here is one case: they unshod Basil Egorych Kulikov, an old man of 75 and a believer. He wept and begged, falling on his knees before them, but the German monsters did not worry about the very old man remaining without felt boots in the terrible cold. He begged them for the sake of Christ the Lord, but they have no god and no conscience.

In the village of Panovka a German soldier raped 50-year-old Vorobeva and then split her head with an axe.

In the village of Sloboda, Nicholas Kulagin, a believing old man of 52, was bestially tortured and shot by the Germans because, in defence of his Mother country, he let out the petrol from a German car.

All the faithful pray to the Lord God that the hateful Germans, who are pagans and Antichrists, may quickly be driven out from our country. We also pray God that our Russian Army may quickly defeat the German fascists.

EVDOKIA OSIPOVNA IZOTOVA.
ANNA IVANOVNA ZOZDOVA.
ALENA ARTEMOVNA KOPTSEVA.

15 March, 1942.

STATEMENT BY PRIEST PETER SOKOLOV

(On the profanation of the church and the looting at Ilinskoe, Mozhaisk District)

We, the undersigned, priest Peter Sokolov and church elder Ivan Sergeev Zharov, make the following statement. The conduct of the Germans temporarily occupying Ilinskoe, Mozhaisk district, Moscow region, has been revolting. During service they entered the church with their caps on and smoking. They paid no attention whatever to the representations of the priest that it was impossible to keep one's cap on in Orthodox churches, and that smoking was out of place, and they conducted themselves just as they pleased. Some Germans appeared at my house and took away my and my wife's felt boots. They then turned to the parishioners and stole and took off whatever fell in their hands: domestic animals, poultry, produce. Some parishioners were left with nothing, although they had small children. There have been cases where the Germans pulled the felt boots off the feet of parishioners and left the wretched victims barefoot in a cold of minus 40° C.

PRIEST PETER SOKOLOV,
Church elder I.S. Zharov.

12 March, 1942.

To HIS BEATITUDE THE MOST HOLY SERGIUS, *Metropolitan of Moscow and Kolomna*

From ARCHPRIEST VLADIMIR VINOGRADOV, *Trubino, Ugodsko-Zavodshy District*

REPORT

I rejoice with you in the great joy of the Feast of Christ's Resurrection, and I hasten to report that I have lived through these weary days of war, being in frail health of my declining years (69 years). I was leading a retired life quietly. After the arrival of the Germans I was called to their staff, and a German officer forcibly compelled me to serve. Our Orthodox Church of the Miraculous Apparition of the Mother of God was occupied by the Germans as their kirche, and we Orthodox were allotted a small chapel below, and this, too, was sacrilegiously turned by the Germans into a stable. The believing population were all plundered. Thus from me, for instance, the Germans took 3 kilos of butter, a sack of sugar weighing 1 kilo, and they also stole the money (300 roubles) which I had received from relatives for my subsistence. I thank the Lord God for having preserved my life, but my believing friend Akim Egorov, about 60 years old, was first shot and then his felt boots were forcibly pulled off his feet. They walked into the church with their caps on, shot at the pigeons, and it is impossible

to enumerate all those actions which hurt the religious feelings both of myself and of my spiritual children. I myself, Your Beatitude, with failing strength and in the decline of my years, want to work for the good of our Orthodox Russian Church and also to help in any way I can my Russian people who are so heroically and valorously defending their Motherland. I beg you to bless me for my service in the church of Fedorovskoe, Ugodsko-Zavodsky district.

Your Beatitude, Most Gracious Supreme Hierarch and Father,

ARCHPRIEST VLADIMIR VINOGRADOV.

THE FASCISTS TOOK A BLANKET FROM A CHILD

A STATEMENT BY PARISHIONERS OF VEREYA

On a Sunday a new-born child was being taken to church for baptism. The Germans pulled off his warm blanket, leaving the child in his swaddling-clothes. The woman burst into tears and begged them to leave him the warm blanket, because the child would freeze to death as it was very cold, minus 40° C.

In spite of all her tears, the Germans did not give the blanket back. This happened on 25 December, 1941, in the town of Vereya. We testify to it.

MAKSIMOVA, TARASOVA, SINODSKAYA.

17 March, 1942.

To THE MOSCOW PATRIARCHATE

From ARCHPRIEST SERGIUS PAVLOVICH PAVLOV, *Priest of Naro-Fominsk District, village of Petrovskoe*

REPORT

I consider it my duty to report the following facts relating to the barbarous treatment by the Germans of the faithful under my care. For instance, in Naro-Fominsk there lived an old man, the very pious Michael Yukhatsky (member of the Church Council), who refused to take off his felt boots and was shot for this. He begged them in the name of Christ the Lord not to take his boots from him, showing the cross on his breast, but this had no effect. In our district lived some very aged nuns: all those who fell into the hands of these bloodthirsty beasts the Germans were stripped and deprived of their felt boots: for instance, Nun Khrisanfa (village of Alekseevka, Naro-Fominsk district), Nun Olga Pavlova (village of Ivanovka), Nun Alexandra Safonova had to submit to such treatment. Our peaceful village, with no military objectives whatever, was exposed to a terrible bombardment on 2 December, 1942; the hospital was destroyed and part of our church suffered, too; a bomb hit the belfry. The house where I and my family were living was also bombed; the house is in ruins, and in a temperature of minus 40° C. I was left roofless with my wife, a daughter aged 12, and a grand-daughter of 5. The church of Burtsevo was turned by the Germans into a strong-point for their military purposes. The worshippers were chased out of the church, the bars were sawn from the

windows and machine-guns placed there. At the present time, after the expulsion of these barbarians from our neighbourhood, the believers turn to me more and more often, with the request for thanksgiving services for deliverance from the barbarians, the looters, the brutes.

ARCHPRIEST S. PAVLOV,
Priest of Petrovskoe.

DOCUMENTS RELATING TO THE REPORT OF BISHOP PITIRIM

AT EVERY STEP THE FASCISTS INSULTED THE FEELINGS OF THE RUSSIAN PEOPLE

Report of ARCHPRIEST GREGORY LYSYAK, *of Kaluga*

When the Germans came to Kaluga, the first thing that shocked the religious, national and patriotic sentiments of believers was that, from the outset, they took away people's wedding-rings, along with other valuables. In vain some citizens tried to appeal to German "piety" by pointing to the ritual significance of these things. The precious metal was more to the Germans than religious sentiment.

After the rings went the ikons, with their precious ornaments, those holy things of the family.

Nor can I fail to record here the great commotion caused by the death of Priest Basil Grechaninov, killed by the Germans while conducting a memorial service for the dead among the graves in the municipal cemetery. Priest Grechaninov was officiating at the graves of the dead simply as a supernumerary.

Towards the end of the occupation, the murders took on a mass character. Day after day St. George's Church was filled with the coffins of the victims of German barbarism. Curses rose from the hearts of their kinsfolk.

The approach of 25 December, the day when Christmas is celebrated in the West, was the cause of considerable agitation among the faithful of Kaluga. The town administration and certain representatives of the German Command demanded the celebration of Christmas according to the New Style. In this the believers saw a violation of their religious tradition. They lived anxiously through the days before Christmas, waiting to see how the defence of Church order by the representatives of the religious community would end.

We all impatiently awaited the hour of liberation from the foreign yoke. This tension showed itself at divine service in the increasing urgency of the prayers for our soldiers. At the arrival of the Red Army, solemn thanksgivings for the victory of the Russian forces were accompanied by prayerful prostrations and tears. The sick and suffering Russian heart found comfort in these prayers.

But what grief afflicted our souls when we saw how the fascists humiliated the captive soldiers of the Red Army, how they lashed grown-up men with whips.

The cruelty of the guards accompanying our prisoners went so far that some of them murdered their prisoners before the eyes of the people.

It was insufferably hard to watch how they gradually deprived us of the possibility of living and working independently. All departments of life came to be subjugated under an alien will, the will of the conqueror, contemptuous both of individual citizens and of the so-called town administration, which they

themselves had set up and which, in a toadying spirit, fulfilled the instructions of its masters unquestioningly.

Suffice it to mention that towards the end of the occupation even the control of the various utility services was taken out of the hands of the town administration and passed into those of the German Command.

ARCHPRIEST GR. LYSYAK.

Kaluga,
6 April, 1942.

TO THE MOSCOW PATRIARCHATE

From ALEXANDER ANOKHIN, *Archpriest, St. George's Church, Kaluga*

REPORT

I report that on my return to Kaluga from voluntary work in Novo-Duginsk district, Smolensk region, I was exposed to the following insolent and violent acts of German soldiers: Challenged and asked whether I was not a Russian soldier, I said I was a priest. Thereupon they took off my mittens and warm jacket. All that remained of my provisions was sugar, and they took that too. As to humiliations of the population, I saw more than enough of them. They killed cattle and poultry with rifles, burned many beehives. They derided the worshippers and spat on our ikons. They killed one girl, killed the choirmaster, Nicholas Nikolaevich Gaycherov, of St. George's Church. They burned the monastery, the beauty-spot of the town. They scoffed at the sanctity of our ancient church, entered during divine service with their caps on, armed, and if one of the worshippers asked them to bare their heads they spat at our holy ikons.

ARCHPRIEST ALEXANDER ANOKHIN.

2 April, 1942.

THE FASCISTS KILLED AN OLD PRIEST AT KALUGA

Report from IOANN SOLOVIEV, *Archpriest of Kaluga*

In the dark days of the German occupation of Kaluga, it fell to my lot to be in the town all the time. Anxious were the days and nights passed by the citizens who had not been able to leave. What atrocities, what violence they had to suffer! And the Orthodox clergy had their fair share of calamity and grief. Thus, the very old Archpriest Basil Grechaninov met his end at the hands of the heinous murderers. He was shot by the Germans when holding a memorial service for the dead by the graves in the municipal cemetery. Nun Natalie Obolenskaya was struck by a German bullet at 7 a.m. when leaving her house. The respected choirmaster of the church of St. George-beyond-the-Hill, Nicholas Nicholaevich Gaycherov, fell a victim of the bloody usurpers a few steps from his house when returning from vespers.

Personally, I was more than once robbed by the Germans. Finally, they ejected me from my room.

Kaluga,
29 March, 1942.

ARCHPRIEST I. SOLOVEV.

TO THE MOSCOW PATRIARCHATE

From BASIL LOSKUTOV, *Priest of Yarlykovo, Dzerzhinsky District, Smolensk Region*

REPORT

With my own hands I had made our parish church beautiful. Two days before their withdrawal, the Germans forced the lock, broke into the church and burgled it thoroughly. They entered with their caps on, broke up the ikons and burned them. They desecrated the holy things, took the altar-cloths and two crosses, the discus, the chalice, and tore the books. In a word, they took all the indispensable objects of divine service. In the other half of the church they fixed up a lavatory, they shot at the pigeons, and in general desecrated the whole church. The marble altar was shattered.

I kept in hiding from the Germans. They searched for me; I was warned. Not finding me, they burned my house and stole everything I had. They robbed all our parishioners, one by one, and burned their dwellings. Many believers were forcibly taken off by them.

16 March, 1942.

PRIEST BASIL LOSKUTOV.

TO THE MOSCOW PATRIARCHATE OF THE ORTHODOX CHURCH

From Parishioners and Clergy, Church of the Twelve Holy Apostles, Tula

REPORT

When the Germans occupied Tula region the fascist armies moved right to the outskirts of our native town of Tula, and began to bomb and shell it. Our beloved Church of the Twelve Holy Apostles was also shelled by artillery and mortars. The church still bears the marks of the bombardment. All the windows and part of their iron frames have been blasted, one bomb hit the wall of the crypt—the boiler-room of the central-heating system—and damaged the boilers, tearing up the whole floor of the church and warping the flagstones. Some shells also hit the bell-tower. But even during the bombardment there were worshippers in the church and they found courage in prayer. After the expulsion of the Germans from the neighbourhood of Tula, regular and systematic services were resumed. The solemnization of divine service in a blasted church was very difficult, especially in the fierce cold of the winter, but the worshippers are eager to come to the holy church, and they are making every effort to restore it.

The faithful members of our community love and prize the Red Army which is fighting for our native land. On Red Army Day 3000 roubles and 50 towels were contributed as gifts for the Red Army.

We shall continue to collect gifts for our Red soldiers and pray for them in our native church.

And we declare to the Orthodox Patriarchate of Moscow that our hearts are burning with profound love of our native motherland, for whose salvation we are ready to give our lives.

ARCHPRIEST MICHAEL PONYATSKY,
Priest in charge of the Church of the Twelve Holy Apostles, Tula;
and representatives of the parish (55 signatures in all): Lidia Nikitina, Natalie Polyakova, A. Skoroletova, Dubonosov, Kuprin, Astashov, N. M. Bykova, A. S. Nikolaeva, M. V. Rostovtseva, M. I. Sukhanov, and others.

30 March, 1942.

TO THE MOSCOW PATRIARCHATE

From ABBOT MARTYRIUS, *Priest in charge of St. Nicholas Church, Rovky, Tula region*

STATEMENT

I esteem it my humble duty to inform our Orthodox Patriarchate of events which have occurred during the period when our parish church was occupied by the Germans.

The German Army, which arrived in our village in the second half of October 1941 committed indescribable crimes and wrought abominable desolation in our church and terrible violence upon all citizens until it was driven out by Soviet troops.

The immoral German apostates outraged the Holy Russian Church by stabling their horses at night in the church. Brazen German soldiers committed improprieties in our church. Four times they forced the locks and bars of the church doors. In service time they insolently upset all the holy things on the altar.

The Germans shelled our church with artillery and damaged it beyond recognition. I personally, an old man of 68, a minister of the church, was cruelly insulted by the German torturers, who pulled off my boots, took my linen and clothes, as well as 500 roubles, and my personal papers. They forced me to water their horses, to fetch water for their men, peel potatoes and get them straw and firewood.

The Germans stole everything, from a cow to a box of matches; everything they ravaged and burned. They robbed parishioner Anna Ivanovna Sofronova of her flour, rye, hay and of the bread she had just baked, and stole her sheep, hens, butter and the things from her trunk.

Parishioner E. I. Usachevv, an old woman of 67, was robbed of her cow, her sheep and her sucking-pig. The Germans burned the house and destroyed the belongings of the believing widow Leonov. All the inhabitants curse the Germans. Our damaged church has now been repaired by the worshippers.

ABBOT MARTYRIUS.

30 March, 1942.

EPILOGUE

FROM the first day of the patriotic war, Metropolitan Sergius has fostered in the hearts of his flock the flaming belief in the final victory of the Russian Army, ardently summoning the faithful to self-denying toil for the defence of the native land. Just before the Holy Feast of Easter, His Beatitude addressed a new epistle to the Russian Orthodox Church which was circulated to all parishes. This epistle, printed below, is inspired with the same fortitude and firm belief in the victory of truth over evil and falsity.

SERGIUS

By the Grace of God,
Acting Patriarch, Metropolitan of Moscow and Kolomna

To
The Most Reverend Hierarchs, Pastors, and all the faithful children of the Holy Orthodox Russian Church

CHRIST IS RISEN!

May our Lord, risen from the dead, who once greeted the anointing women with the word "Rejoice" now repeat this radiant salute also in the heart of each of us at Eastertide.

May He renew our faith, our love of Him, our readiness to bear everything for His sake.

We are celebrating Easter, but the heavens above us are still covered with clouds; our country still suffers under the ferocious invasion of the fascists. But darkness will not conquer light, although for a time it has obscured it. Even more certainly the fascists, who have dared to take as their banner the pagan swastika instead of the Cross of Christ, will not be victorious. Let us not forget the word: By this thou shalt conquer. It is not the swastika but the cross that is called upon to lead our Christian culture, our "Christian dwelling together".

In fascist Germany they say that Christianity has not succeeded and is not suitable for the future progress of the world. Consequently, Germany, destined to rule the world of the future, must forget Christ and go her new way.

May the Righteous Judge rout Hitler for these demented words, and all his collaborators, and may He open the eyes of those who still do not want to see in Hitler the enemy of Christ.

Adoring Christ in the holy days of his redeeming Passion, we cannot in our souls render homage to the enemies of Christ.

The choice is: either a free and peaceful life for the peoples with their belief in Christ, their strivings for truth, for all the light that is in this world; or Hitler, with his fascism, his darkness, his violation of all that is best in mankind.

Let us be firm in our covenant with Christ, with whom we have been united through baptism. Now we "have need of patience" (Heb. x, 36), and patience will not disgrace us. "For yet a little while, and He that shall come will come"

(Heb. x, 37), He will dissipate the clouds and illumine our land with the longed-for joy of victories. Already the signs are clear.

May the Builder of the World accomplish His work with us, and may He guard us from the temptation of betraying Christ lest we be excluded from His "bright house".

"Christ is risen—and fallen are the demons. Christ is risen—and the angels rejoice."

Let us, too, rejoice with them, celebrating the victory of Christ over hell and death for eternity, and in the temporal life here on earth—the victory of the Cross of Christ over the swastika.

May Christ, risen from the dead, having overcome death through death, and bestowed life on those in the graves, our true God, have mercy on us and save us, for He is bountiful and loving to mankind.

SERGIUS,
Acting Patriarch, Metropolitan of Moscow and Kolomna.

2 April, 1942,
Ulyanovsk.